Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Az-Zumar

Revealed in Makkah

The Virtues of Surah Az-Zumar

An-Nasa'i recorded that A'ishah, may Allah be pleased with her, said,

> "The Messenger of Allah used to fast until we would say, `He does not want to break fast,' and he would not fast until we would say, `He does not want to fast.' And he used to recite **Al-Isra'** and **Az-Zumar** every night.''

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

تَنزِيلُ الْكِتَـبِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

39:1 The revelation of this Book is from Allah, the Almighty, the All-Wise.

إِنَّآ أَنزَلْنَآ إِلَيْكَ الْكِتَـبَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصاً لَّهُ الدِّينِ

39:2 Verily, We have sent down the Book to you in truth. So, worship Allah by doing religious deeds sincerely for Him only.

أَلاَ لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُواْ مِن دُونِهِ أَوْلِيَآءَ مَا نَعْبُدُهُمْ إِلاَّ لِيُقَرِّبُونَآ إِلَى اللَّهِ زُلْفَى

39:3 Surely, the religion is for Allah only. And those who take protectors besides Him (say): "We worship them only that they may bring us near to Allah.''

إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِى مَا هُمْ فِيهِ يَخْتَلِفُونَ

Verily, Allah will judge between them concerning that wherein they differ.

إِنَّ اللَّهَ لاَ يَهْدِى مَنْ هُوَ كَـذِبٌ كَـفَّارٌ

Truly, Allah guides not him who is a liar, and a disbeliever.

لَّوْ أَرَادَ اللَّهُ أَن يَتَّخِذَ وَلَداً لاَّصْطَفَى مِمَّا يَخْلُقُ مَا يَشَآءُ

39:4 Had Allah willed to take a son, He could have chosen whom He willed out of those whom He created.

سُبْحَـنَهُ هُوَ اللَّهُ الْوَحِدُ الْقَهَّارُ

But glory be to Him! He is Allah, the One, the Irresistible.

The Order for Tawhid and the Refutation of Shirk

Allah tells us that the revelation of this Book, which is the magnificent Qur'an, is from Him, and is truth in which there is no doubt whatsoever.

This is like the **Ayat**:

وَإِنَّهُ لَتَنزِيلُ رَبِّ الْعَـلَمِينَ

نَزَلَ بِهِ الرُّوحُ الاٌّمِينُ

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ

بِلِسَانٍ عَرَبِىٍّ مُّبِينٍ

And truly, this is a revelation from the Lord of the creatures, which the trustworthy **Ruh** (Jibril) has brought down upon your heart that you may be (one) of the warners, in the plain Arabic language. (26:192-195)

إِنَّ الَّذِينَ كَفَرُواْ بِالذِّكْرِ لَمَّا جَآءَهُمْ وَإِنَّهُ لَكِتَـبٌ عَزِيزٌ

لاَّ يَأْتِيهِ الْبَـطِلُ مِن بَيْنِ يَدَيْهِ وَلاَ مِنْ خَلْفِهِ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

And verily, it is a mighty Book. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise. (40: 41-42)

And Allah says here:

تَنزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ **الْحَكِيمِ** (١)

The revelation of this Book is from Allah, the Almighty,

meaning, the Almighty, All-Powerful.

الْحَكِيمِ (the All-Wise).

meaning, in all that He says, does, legislates and decrees.

إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَّهُ الدِّينَ (٢)

Verily, We have sent down the Book to you in truth. So, worship Allah by doing religious deeds sincerely for Him only.

> means, so worship Allah Alone with no partner or associate, and call mankind to that, and teach them that it is not right to worship anyone or anything except Him Alone, and He has no partner, equal or rival.

Allah says:

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ...

Surely, the religion is for Allah only.

> meaning, He will not accept any deed unless it is done purely and sincerely for Him Alone, with no partner or associate.

... وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاء ...

And those who take protectors besides Him (say):

Allah tells us that the idolators say:

... مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى ...

"We worship them only that they may bring us near to Allah."

> meaning what motivates them to worship them is the fact that they made their idols in the image of the angels -- or so they claim -- and when they worship those images it is like worshipping the angels, so that they will intercede with Allah for them to help and give them provision and other worldly needs. As far as the resurrection is concerned, they denied it and did not believe in it.

Qatadah, As-Suddi and Malik said, narrating from Zayd bin Aslam and Ibn Zayd: إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى (only that they may bring us near to Allah), means,

> "So that they may intercede for us and bring us closer to Him.''

During **Jahiliyyah**, they used to recite the following for their **Talbiyah** when they performed **Hajj**;

"At Your service, You have no partner except the partner You have; he and all that he owns belong to You.''

This pretentious argument which the idolators of all times, ancient and modern, used as evidence is what the Messengers, may the blessings and peace of Allah be upon them all, came to refute and forbid, and to call people to worship Allah Alone with no partner or associate. This is something that the idolators themselves invented; Allah did not give them permission for it, nor does He approve of it; indeed, He hates it and forbids it.

وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الْطَّـغُوتَ

And verily, We have sent among every **Ummah** a Messenger (proclaiming): "Worship Allah, and avoid **Taghut**.'' (16:36)

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلاَّ نُوحِى إِلَيْهِ أَنَّهُ لا إِلَـهَ إِلاَّ أَنَاْ فَاعْبُدُونِ

And We did not send any Messenger before you but We revealed to him (saying): "None has the right to be worshipped but I (Allah), so worship Me.'' (21:25)

And Allah tells us that the angels in the heavens, those who are close to Him and others, are all servants who submit humbly to Allah. They do not intercede with Him except by His leave for the one with whom He is pleased. They are not like the princes and ministers of their (the idolators') kings who intercede with them without their permission for both those whom the kings like and those whom they hate.

فَلاَ تَضْرِبُوا لِلَّهِ الأَمْثَالَ

So put not forward similitudes for Allah. (16:74)

Exalted be Allah far above that.

... إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ ...

Verily, Allah will judge between them,

means, on the Day of Resurrection,

... فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ...

concerning that wherein they differ.

means, He will judge between His creation on the Day of Resurrection and will reward or punish each person according to his deeds.

وَيَوْمَ يَحْشُرُهُمْ جَمِيعاً ثُمَّ يَقُولُ لِلْمَلَـئِكَةِ أَهَـؤُلاَءِ إِيَّاكُمْ كَانُواْ يَعْبُدُونَ

قَالُواْ سُبْحَـنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِمْ بَلْ كَانُواْ يَعْبُدُونَ الْجِنَّ أَكْـثَرُهُم بِهِم مُّؤْمِنُونَ

And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?''

They (the angels) will say: "Glorified be You! You are our **Wali** (Lord) instead of them.

Nay, but they used to worship the Jinn; most of them were believers in them.'' (34:40-41)

... إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ (٣)

Truly, Allah guides not him who is a liar, and a disbeliever.

means, He will not show true guidance to one who deliberately tells lies about Allah and whose heart rejects the signs and proof of Allah.

Then Allah states that He does not have any offspring, as the ignorant idolators claim the angels to be, and as the stubborn Jews and Christians claim **`Uzayr** and **`Isa** to be.

Allah, may He be blessed and exalted, says:

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَّاصْطَفَى مِمَّا يَخْلُقُ مَا يَشَاءُ ...

Had Allah willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created.

meaning, the matter would not have been as they claim.

This is a conditional sentence which does not imply that this happened or that it is permitted; indeed, it is impossible. The aim is only to point out the ignorance of their claims.

It is like the Ayat:

لَوْ أَرَدْنَآ أَن نَّتَّخِذَ لَهْواً لاَّتَّخَذْنَـهُ مِن لَّدُنَّآ إِن كُنَّا فَـعِلِينَ

Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that). (21:17)

قُلْ إِن كَانَ لِلرَّحْمَـنِ وَلَدٌ فَأَنَاْ أَوَّلُ الْعَـبِدِينَ

Say: "If the Most Gracious had a son, then I am the first of worshippers.'' (43:81)

All of these Ayat are conditional, and it is permissible to form a conditional sentence referring to something that is impossible if it serves the purposes of the speaker.

... سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ (٤)

But glory be to Him! He is Allah, the One, the Irresistible.

means, exalted and sanctified be He above the idea that He could have any offspring, for He is the One, the Only, the Unique, the Self-Sufficient Master to Whom everything is enslaved and is in need of. He is the One Who is independent of all else, Who has subjugated all things and they submit humbly to Him. Blessed and exalted be He far above what the wrongdoers and deniers say.

خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ بِالْحَقِّ

39:5 He has created the heavens and the earth with truth.

يُكَوِّرُ الَّيْـلَ عَلَى النَّهَـارِ وَيُكَوِّرُ النَّـهَارَ عَلَى الَّيْلِ

He makes the night to go in the day and makes the day to go in the night.

وَسَخَّـرَ الشَّمْسَ وَالْقَمَرَ كُـلٌّ يَجْرِى لاًّجَـلٍ مُّسَـمًّى

And He has subjected the sun and the moon. Each running for an appointed term.

أَلا هُوَ الْعَزِيزُ الْغَفَّارُ

Verily, He is the Almighty, the Oft-Forgiving.

خَلَقَكُمْ مِّن نَّفْسٍ وَحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا

39:6 He created you (all) from a single person; then made from him his wife.

وَأَنزَلَ لَكُمْ مِّنَ الاٌّنْعَـمِ ثَمَـنِيَةَ أَزْوَجٍ

And He has sent down for you of An`am eight pairs.

يَخْلُقُكُمْ فِى بُطُونِ أُمَّهَـتِكُـمْ خَلْقاً مِّن بَعْدِ خَلْقٍ فِى ظُلُمَـتٍ ثَلَـثٍ

He creates you in the wombs of your mothers, creation after creation in three veils of darkness.

ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لا إِلَـهَ إِلاَّ هُوَ فَأَنَّـى تُصْرَفُونَ

Such is Allah your Lord. His is the kingdom. La ilaha illa Huwa. How then are you turned away?

Evidence of the Power and Oneness of Allah

Allah tells,

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ...

He has created the heavens and the earth with truth.

Allah tells us that He is the Creator of what is in the heavens and on earth, and what is between them. He is the Sovereign and Controller alternating the night and day.

... يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ ...

He makes the night to go in the day and makes the day to go in the night.

means, He has subjugated them and He causes them to alternate without ceasing, each seeking the other rapidly, as He says:

يُغْشِى الَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا

He brings the night as a cover over the day, seeking it rapidly. (7:54)

This is the meaning of that which was narrated from Ibn Abbas, may Allah be pleased with him, Mujahid, Qatadah, As-Suddi and others.

... وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى ...

And He has subjected the sun and the moon, each running for an appointed term.

means, for a period of time that is known to Allah, then it will come to an end on the Day of Resurrection.

... أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ (٥)

Verily, He is the Almighty, the Oft-Forgiving.

means, beside His might, greatness and pride, He is Oft-Forgiving to those who disobey Him but then turn to Him in repentance.

خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ ...

He created you (all) from a single person;

means, He created you, with all your varied races, types, languages and colors, from a single soul, who was Adam, peace be upon him.

... ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا ...

then made from him his wife.

who was **Hawwa'**, peace be upon her.

This is like the Ayah:

يَـأَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمُ الَّذِى خَلَقَكُمْ مِّن نَّفْسٍ وَحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيراً وَنِسَآءً

O mankind!

Have **Taqwa** of your Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women. (4:1)

... وَأَنزَلَ لَكُم مِّنْ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ ...

And He has sent down for you of cattle eight pairs.

means, He has created for you from among the cattle, eight pairs. These are the ones that are mentioned in Surah **Al-An`am**, eight kinds -- a pair of sheep, a pair of goats, a pair of camels and a pair of oxen.

... يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ ...

He creates you in the wombs of your mothers,

means, He forms you in your mothers' wombs.

... خَلْقًا مِن بَعْدِ خَلْقٍ ...

creation after creation.

Everyone of you is originally a **Nutfah**, then he becomes an **`Alaqah**, then he becomes a **Mudghah**, then he is created and becomes flesh and bones and nerves and veins, and the **Ruh** (soul) is breathed into him, and he becomes another type of creation.

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَـلِقِينَ

So Blessed is Allah, the Best of creators. (23:14)

... فِي ظُلُمَاتٍ ثَلَاثٍ ...

in three veils of darkness,

means, in the darkness of the womb, the darkness of the placenta which blankets and protects the child, and the darkness of the belly.

This was the view of Ibn Abbas, may Allah be pleased with him, Mujahid, Ikrimah, Abu Malik, Ad-Dahhak, Qatadah, As-Suddi and Ibn Zayd.

... ذَلِكُمُ اللَّهُ رَبُّكُمْ ...

Such is Allah your Lord.

means, the One Who created the heavens and the earth and everything in between, and created you and your forefathers, is the Lord.

... لَهُ الْمُلْكُ ...

His is the kingdom,

i.e. To Him belong sovereignty and control over all of that.

... لَا إِلَهَ إِلَّا هُوَ ...

La ilaha illa Huwa.

means, no one else should be worshipped except Him alone with no partner or associate.

... فَأَنَّى تُصْرَفُونَ (٦)

How then are you turned away?

means, how can you worship anything besides Him? What has happened to your minds?

إِن تَكْفُرُواْ فَإِنَّ اللَّهَ غَنِىٌّ عَنكُمْ وَلاَ يَرْضَى لِعِبَادِهِ الْكُفْرَ

39:7 If you disbelieve, then verily, Allah is not in need of you; He likes not disbelief for His servants.

وَإِن تَشْكُرُواْ يَرْضَهُ لَكُمْ

And if you are grateful, He is pleased therewith for you.

وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى

No bearer of burdens shall bear the burden of another.

ثُمَّ إِلَى رَبِّكُمْ مَّرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ

Then to your Lord is your return, and He will inform you what you used to do.

إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Verily, He is the All-Knower of that which is in breasts.

وَإِذَا مَسَّ الإِنسَـنَ ضُرٌّ دَعَا رَبَّهُ مُنِيباً إِلَيْهِ

39:8 And when some hurt touches man, he cries to his Lord, turning to Him in repentance.

ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِىَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَندَاداً لِّيُضِلَّ عَن سَبِيلِهِ

But when He bestows a favor upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allah, in order to mislead others from His path.

قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلاً إِنَّكَ مِنْ أَصْحَـبِ النَّارِ

Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!''

Allah hates Disbelief and is pleased with Gratitude

Allah warns,

إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنكُمْ ...

If you disbelieve, then verily, Allah is not in need of you;

Allah tells us that He is Independent and has no need of anything in creation.

This is like the Ayah in which Musa, peace be upon him, says:

إِن تَكْفُرُواْ أَنتُمْ وَمَن فِى الاٌّرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِىٌّ حَمِيدٌ

"If you disbelieve, you and all on earth together, then verily, Allah is Rich, Owner of all praise.'' (14:8)

In Sahih Muslim, it says:

يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ مِنْكُمْ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا

"O My servants, if the first and the last of you, men and Jinn alike, were all to be as evil as the

most evil man among you, that would not diminish from My sovereignty in the least.''

... وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ ...

He likes not disbelief for His servants.

means, He does not like it and He does not enjoin it.

... وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ ...

And if you are grateful, He is pleased therewith for you.

means: He likes this for you and He will increase His favor upon you.

... وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ...

No bearer of burdens shall bear the burden of another.

means, no person can bear anything for another; each person will be asked about his own affairs.

... ثُمَّ إِلَى رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (٧)

Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in breasts.

means, nothing whatsoever is hidden from Him.

It is an aspect of Man's Disbelief that He remembers Allah at times of difficulty then associates others with Him after He has been relieved of His Distress

Allah says,

وَإِذَا مَسَّ الْإِنسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ...

And when some hurt touches man, he cries to his Lord, turning to Him in repentance.

means, at times of need, he prays to Allah and seeks His help alone, not associating anything with Him.

This is like the Ayah:

وَإِذَا مَسَّكُمُ الْضُّرُّ فِى الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلاَ إِيَّاهُ فَلَمَّا نَجَّـكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الإِنْسَـنُ كَفُورًا

And when harm touches you upon the sea, those that you call upon vanish from you except Him. But when He brings you safe to land, you turn away. And man is ever ungrateful. (17:67)

Allah says:

... ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ ...

But when He bestows a favor upon him from Himself, he forgets that for which he cried for before,

means, at the time of ease, he forgets that supplication and prayer.

This is like the Ayah:

وَإِذَا مَسَّ الإِنسَـنَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَآئِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَى ضُرٍّ مَّسَّهُ

And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him! (10:12)

... وَجَعَلَ لِلَّهِ أَندَادًا لِّيُضِلَّ عَن سَبِيلِهِ ...

and he sets up rivals to Allah, in order to mislead others from His path.

means, at times of ease, he associates others in worship with Allah and sets up rivals to Him.

... قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ (٨)

Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!''

means, say to those whose way this is, `enjoy your disbelief for a while!'

This is a stern threat and solemn warning, as in the **Ayat**:

قُلْ تَمَتَّعُوا۟ فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ

Say: "Enjoy! But certainly, your destination is the Fire!'' (14:30)

نُمَتِّعُهُمْ قَلِيلاً ثُمَّ نَضْطَرُّهُمْ إِلَى عَذَابٍ غَلِيظٍ

We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment. (31:24)

أَمَّنْ هُوَ قَانِتٌ ءَانَآءَ الَّيْلِ سَـجِداً وَقَآئِماً يَحْذَرُ الاٌّخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِى الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لاَ يَعْلَمُونَ

39:9 Is one who is obedient to Allah, Ana'a Al-Layl prostrating and standing fearing the Hereafter and hoping for the mercy of his Lord, Say: "Are those who know equal to those who know not?''

إِنَّمَا يَتَذَكَّرُ أُوْلُو الاٌّلْبَـبِ

It is only men of understanding who will remember.

The Obedient and the Sinner are not equal

Allah says, `is the one who is like this equal to one who associates others in worship with Allah and sets up rivals to Him?'

They are not equal before Allah, as He says:

لَيْسُواْ سَوَآءً مِّنْ أَهْلِ الْكِتَـبِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ ءَايَـتِ اللَّهِ ءَانَآءَ الَّيْلِ وَهُمْ يَسْجُدُونَ

Not all of them are alike; a party of the People of the Scripture stands for the right, they recite the **Ayat** of Allah **Ana'a Al-Layl**, prostrating themselves (in prayer). (3:113)

And Allah says here:

أَمَّنْ هُوَ قَانِتٌ آنَاء اللَّيْلِ سَاجِدًا وَقَائِمًا ...

Is one who is obedient to Allah, **Ana'a Al-Layl** prostrating and standing,

meaning, one who is humble and fears Allah when he prostrates and stands (in prayer).

It was reported that Ibn Mas`ud, may Allah be pleased with him, said:

"The obedient one is one who obeys Allah and His Messenger.''

Ibn Abbas, may Allah be pleased with him, Al-Hasan, As-Suddi and Ibn Zayd said,

Ana'a Al-Layl means in the depths of the night.

... يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ ...

fearing the Hereafter and hoping for the mercy of his Lord.

means, in his worship he feels both fear and hope. Both are essential in worship, and fear should be stronger during one's lifetime.

Allah says: يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ (fearing the Hereafter and hoping for the mercy of his Lord), At the time of death, hope is uppermost, as Imam `Abd bin Humayd recorded in his Musnad from Anas, may Allah be pleased with him, who said,

"The Messenger of Allah entered upon a man who was dying, and said to him, **كَيْفَ تَجِدُكَ** (How do you feel?)

He said, `I am both afraid and hopeful.'

The Messenger of Allah said:

لَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ فِي مِثْلِ هَذَا الْمَوْطِنِ إِلَّا أَعْطَاهُ اللهُ عَزَّ وَجَلَّ الَّذِي يَرْجُو، وَأَمَّنَهُ الَّذِي يَخَافُه

"These do not co-exist in a person's heart at times such as this, but Allah will give him what he hopes for and protect him from that which he fears.''

This was recorded by At-Tirmidhi, An-Nasa'i in Al-Yawm wal-Laylah, and Ibn Majah from the Hadith of Yasar bin Hatim from Ja`far bin Sulayman.

At-Tirmidhi said, "**Gharib**.''

Imam Ahmad recorded that Tamim Ad-Dari, may Allah be pleased with him, said that the Messenger of Allah said:

مَنْ قَرَأَ بِمِائَةِ آيَةٍ فِي لَيْلَةٍ كُتِبَ لَهُ قُنُوتُ لَيْلَة

Whoever recites one hundred **Ayat** in one night, it will be recorded as if he prayed all night.

This was also recorded by An-Nasa'i in **Al-Yawm wal-Laylah**.

... قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ...

Say: "Are those who know equal to those who know not?''

means, is this one equal with the one who sets up rivals to Allah to mislead (men) from His path?

... إِنَّمَا يَتَذَكَّرُ أُوْلُوا الْأَلْبَابِ (٩)

It is only men of understanding who will remember.

means, the only one who will understand the difference between them is the one who has understanding.

And Allah knows best.

قُلْ يعِبَادِ الَّذِينَ ءَامَنُواْ اتَّقُواْ رَبَّكُمْ لِلَّذِينَ أَحْسَنُواْ فِى هَـذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ

39:10 Say: "O My servants who believe, have Taqwa of your Lord. Good is for those who do good in this world, and Allah's earth is spacious!

إِنَّمَا يُوَفَّى الصَّـبِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

Only those who are patient shall receive their reward in full, without reckoning.''

قُلْ إِنِّى أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصاً لَّهُ الدِّينَ

39:11 Say: "Verily, I am commanded to worship Allah, making religion sincerely for Him.''

وَأُمِرْتُ لأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ

39:12. "And I am commanded (this) in order that I may be the first of the Muslims.''

The Command for Taqwa, Emigration and to worship Him alone with all Sincerity

Allah commands His believing servants to remain steadfast in their obedience and have **Taqwa** of Him.

قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ...

Say: "O My servants who believe, have **Taqwa** of your Lord. Good is for those who do good in this world...''

means, the one who does good deeds in this world, will have a good (reward) in this world and in the Hereafter.

... وَأَرْضُ اللَّهِ وَاسِعَةٌ ...

and Allah's earth is spacious!

Mujahid said,

"So emigrate through it and strive hard and keep away from idols.''

... إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ (١٠)

Only those who are patient shall receive their reward in full, without reckoning.

Al-`Awza`i said,

"Their reward will not be weighed or measured; they will be given an immense reward.''

As-Suddi said: إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ (Only those who are patient shall receive their reward in full, without reckoning),

means, "In Paradise.''

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَّهُ الدِّينَ (١١)

Say: "Verily, I am commanded to worship Allah, making religion sincerely for Him...''

means, `I am commanded to worship Allah alone in all sincerity, with no partner or associate.'

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ (١٢)

And I am commanded (this) in order that I may be the first of the Muslims.

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

39:13 Say: "Verily, if I disobey my Lord, I am afraid of the torment of a great Day.''

قُلِ اللَّهَ أَعْبُدُ مُخْلِصًا لَّهُ دِينِي

39:14 Say: "Allah Alone I worship by doing religious deeds sincerely for His sake only.''

فَاعْبُدُوا مَا شِئْتُم مِّن دُونِهِ

39:15 "So, worship what you like besides Him.''

قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

Say: "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!''

لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ يَا عِبَادِ فَاتَّقُونِ

39:16 They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allah frightens His servants: "O My servants, therefore have Taqwa of Me!''

Creating Fear of the Punishment of Allah

Allah says,

قُلْ ...

Say, (`O Muhammad, even though you are the Messenger of Allah :')

... إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ (١٣)

Verily, if I disobey my Lord, I am afraid of the torment of a great Day.

meaning the Day of Resurrection.

This is a conditional sentence, and if what is referred to here applies to the Prophet, it applies even more so to others,

قُلِ اللَّهَ أَعْبُدُ مُخْلِصًا لَّهُ دِينِي (١٤)

فَاعْبُدُوا مَا شِئْتُم مِّن دُونِهِ ...

Say:

"Allah Alone I worship by doing religious deeds sincerely for His sake only. So, worship what you like besides Him.''

This is also a threat, and a disowning of them.

... قُلْ إِنَّ الْخَاسِرِينَ ...

Say: "The losers...''

means, the greatest losers of all,

... الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ...

are those who will lose themselves and their families on the Day of Resurrection.

means, they will be separated and will never meet again, whether their families have gone to Paradise and they have gone to Hell, or all of them have gone to Hell, they will never meet or feel happiness again.

... أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ (١٥)

Verily, that will be a manifest loss!

means, this is the clearest and most obvious loss.

Then He describes their state in the Fire:

لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ...

They shall have coverings of Fire, above them and covering (of Fire) beneath them.

This is like the **Ayat**:

لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِى الظَّـلِمِينَ

Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the wrongdoers! (7:41)

يَوْمَ يَغْشَـهُمُ الْعَذَابُ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُواْ مَا كُنْتُمْ تَعْمَلُونَ

On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do.'' (29:55)

... ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ ...

With this Allah frightens His servants:

means, Allah tells us about this, which will undoubtedly come to pass, to frighten His servants, so that they will keep away from unlawful things and from sin.

... يَا عِبَادِ فَاتَّقُونِ (١٦)

O My servants, therefore have **Taqwa** of Me!

means, \`fear My wrath, My anger, My punishment and My vengeance.'

وَالَّذِينَ اجْتَنَبُواْ الطَّـغُوتَ أَن يَعْبُدُوهَا وَأَنَابُواْ إِلَى اللَّهِ لَهُمُ الْبُشْرَى فَبَشِّرْ عِبَادِ

39:17 Those who avoid At-Taghut by not worshipping them and turn to Allah, for them are glad tidings; so announce the good news to My servants.

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَـتَّبِعُونَ أَحْسَنَهُ أُوْلَـئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُوْلَـئِكَ هُمْ أُوْلُو الاٌّلْبَـبِ

39:18 Those who listen to the Word and follow the best thereof, those are (the ones) whom Allah has guided and those are men of understanding.

Good News for the Righteous

Abdur-Rahman bin Zayd bin Aslam said, narrating from his father:

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَن يَعْبُدُوهَا ...

Those who avoid **At-Taghut** by not worshipping them,

was revealed concerning Zayd bin `Amr bin Nufayl and Abu Dharr and Salman Al-Farisi, may Allah be pleased with them.

The correct view is that it includes them and all others who avoided worshipping idols and turned to the worship of **Ar-Rahman**. These are the people for whom there is good news in this world and in the Hereafter.

... وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى ...

and turn to Allah, for them are glad tidings;

Then Allah says:

... فَبَشِّرْ عِبَادِ (١٧)

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ...

so announce the good news to My servants -- those who listen to the Word and follow the best thereof,

meaning, those who understand it and act in accordance with it.

This is like the Words of Allah, may He be exalted, to Musa, peace be upon him, when He gave him the **Tawrah**:

فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا

Hold unto these with firmness, and enjoin your people to take the better therein, (7:145)

... أُوْلَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ ...

those are whom Allah has guided,

means, those who are described in this manner are the ones whom Allah has guided in this world and the Hereafter.

... وَأُوْلَئِكَ هُمْ أُوْلُوا الْأَلْبَابِ (١٨)

and those are men of understanding.

means, they possess sound reasoning and an upright nature.

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ

39:19 Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil)?

أَفَأَنتَ تُنقِذُ مَن فِي النَّارِ

Will you rescue him who is in the Fire?

لَـكِنِ الَّذِينَ اتَّقَوْاْ رَبَّهُمْ لَهُمْ غُرَفٌ مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ وَعْدَ اللَّهِ لاَ يُخْلِفُ اللَّهُ الْمِيعَادَ

39:20 But those who have Taqwa of their Lord, for them are built lofty rooms, one above another under which rivers flow. (This is) the promise of Allah, and Allah does not fail in (His) promise.

Allah says,

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنتَ تُنقِذُ مَن فِي النَّارِ (١٩)

Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil)? Will you rescue him who is in the Fire?

Allah says, `if He has decreed that someone is to be doomed, can you save him from his misguidance and doom?'

Which means, no one can guide him apart from Allah, because whomever Allah leaves astray cannot be guided, and whomever He guides cannot be led astray.

لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ ...

But those who have **Taqwa** of their Lord, for them,

Allah tells us that His blessed servants will have lofty rooms in Paradise.

... مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ ...

are built lofty rooms, one above another,

i.e., story upon story, solidly-constructed, adorned and high.

Abdullah bin Al-Imam Ahmad recorded that Ali, may Allah be pleased with him, said,

"The Messenger of Allah said:

إِنَّ فِي الْجَنَّةِ لَغُرَفًا يُرَى بُطُونُهَا مِنْ ظُهُورِهَا، وَظُهُورُهَا مِنْ بُطُونِهَا

In Paradise there are rooms whose inside can be seen from the outside, and the outside can be seen from the inside.

A Bedouin asked, `Who are they for? O Messenger of Allah,'

He said,

لِمَنْ أَطَابَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَصَلَّى بِاللَّيْلِ وَالنَّاسُ نِيَام

"For those who speak kindly, feed the hungry and stand in prayer at night whilst the people are sleeping.''

This was also recorded by At-Tirmidhi, who said, "**Hasan Gharib**''.

Imam Ahmad recorded from Sahl bin Sa`d, may Allah be pleased with him, that the Messenger of Allah said:

إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ فِي الْغُرْفَةِ فِي الْجَنَّةِ، كَمَا تَرَاءَوْنَ الْكَوْكَبَ فِي أُفُقِ السَّمَاء

The people of Paradise will look towards each other in raised places of Paradise as you look towards the stars on the horizons of the sky.

He said, "I told An-Nu`man bin Abi `Ayyash about that, and he said, `I heard Abu Sa`id Al-Khudri, may Allah be pleased with him, narrate it:

كَمَا تَرَاءَوْنَ الْكَوْكَبَ الَّذِي فِي الْأُفُقِ الشَّرْقِيِّ أَوِ الْغَرْبِي

As you see the stars on the horizon of the east or the west.'''

It was also recorded in the Two Sahihs.

Imam Ahmad said, "Fazarah narrated to us; Fulayh narrated to us; from Hilal bin Ali, from Ata' bin Yasar, from Abu Hurayrah, may Allah be pleased with him, that the Messenger of Allah said:

إنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ فِي الْجَنَّةِ أَهْلَ الْغُرَفِ، كَمَا تَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ الْغَارِبَ فِي الْأُفُقِ الطَّالِعِ، فِي تَفَاضُلِ أَهْلِ الدَّرَجَات

The people of Paradise will look towards each other in the raised places of Paradise as you look at the high, bright stars which remain on the horizon. Such will be the difference in superiority which some of them have over others.

They said, "O Messenger of Allah, are those the abodes of the Prophets?''

He said:

بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ، وَأَقْوَامٌ آمَنُوا بِاللهِ وَصَدَّقُوا الرُّسُل

No, by the One in Whose Hand is my soul, they are the abodes of people who believed in Allah and in the Messengers.

It was also recorded by At-Tirmidhi, who said, "**Hasan Sahih**.''

... تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ...

under which rivers flow.

means, the rivers flow wherever the people want them to flow.

... وَعْدَ اللَّهِ ...

(This is) the promise of Allah,

means, `all that We have mentioned here is what Allah has promised to His believing servants.'

... لَا يُخْلِفُ اللَّهُ الْمِيعَادَ (٢٠)

and Allah does not fail in (His) promise.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَآءِ مَآءً فَسَلَكَهُ يَنَابِيعَ فِى الاٌّرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعاً مُّخْتَلِفاً أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرّاً ثُمَّ يَجْعَلُهُ حُطَـماً

39:21 See you not that Allah sends down water from the sky, and causes it to penetrate the earth, as water springs, and afterward thereby produces crops of different colors, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces.

إِنَّ فِى ذَلِكَ لَذِكْرَى لاٌّوْلِى الاٌّلْبَـبِ

Verily, in this is a reminder for men of understanding.

أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ لِلإِسْلَـمِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ

39:22 Is he whose breast Allah has opened to Islam, so that he is in light from his Lord.

فَوَيْلٌ لِّلْقَسِيَةِ قُلُوبُهُمْ مِّن ذِكْرِ اللَّهِ أُوْلَـئِكَ فِى ضَلَـلٍ مُّبِينٍ

So, woe to those whose hearts are hardened against remembrance of Allah!

They are in plain error!

The Parable of the Life of this World

Allah says,

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاء مَاء ...

See you not that Allah sends down water from the sky,

Allah tells us that water originates in the sky.

This is like the **Ayah**:

وَأَنزَلْنَا مِنَ السَّمَآءِ مَآءً طَهُوراً

and We send down pure water from the sky. (25:48)

So, Allah sends down water from the sky, and it settles in the earth, then He causes it to flow wherever He wills, and He causes springs, great and small, to flow as needed.

Allah says:

... فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ...

and causes it to penetrate the earth, as water springs,

Sa`id bin Jubayr and `Amir Ash-Sha`bi said that all the water on earth has its origins in the sky.

Sa`id bin Jubayr said, its origins lie in the snow, meaning that snow piles up in the mountains, then settles at the bottom (of the mountains) and springs flow from the bottom of them.

... ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ ...

and afterward thereby produces crops of different colors,

means, then from the water which comes down from the sky or flows from springs in the earth, He brings forth crops of different colors, i.e., different kinds of forms, tastes, scents, benefits, etc.

... ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ...

and afterward they wither and you see them turn yellow;

means, after they have been ripe and fresh, they become old and you see them turn yellow when they have dried out.

... ثُمَّ يَجْعَلُهُ حُطَامًا ...

then He makes them dry and broken pieces.

means, then they become brittle.

... إِنَّ فِي ذَلِكَ لَذِكْرَى لِأُولِي الْأَلْبَابِ (٢١)

Verily, in this is a reminder for men of understanding.

means, those who are reminded by this and who learn the lesson from it, that this world is like this -- it is green and fresh and beautiful, then it will become old and ugly. The young man will become a weak, senile old man, and after all of that comes death. The blessed one is the one whose state after death will be good. Allah often likens the life of this world to the way He sends down water from the sky and crops and fruits grow thereby, then they become dry and brittle.

This is like the Ayah:

وَاضْرِبْ لَهُم مَّثَلَ الْحَيَوةِ الدُّنْيَا كَمَآءٍ أَنْزَلْنَـهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَىْءٍ مُّقْتَدِرًا

And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allah is able to do everything. (18:45)

The People of Truth and the People of Misguidance are not Equal

Allah says,

أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ ...

Is he whose breast Allah has opened to Islam, so that he is in light from his Lord,

means, is this person equal to the one who is hard-hearted and far from the truth?

This is like the **Ayah**:

أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَـهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِى النَّاسِ
كَمَن مَّثَلُهُ فِي الظُّلُمَـتِ لَيْسَ بِخَارِجٍ مِّنْهَا كَذَلِكَ

> Is he who was dead and We gave him life and set for him a light (i.e. Belief) whereby he can walk amongst men -- like him who is in the darkness (i.e., disbelief) from which he can never come out. (6:122)

Allah says:

... فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبُهُم مِّن ذِكْرِ اللَّهِ ...

So, woe to those whose hearts are hardened against remembrance of Allah!

> meaning, they do not become soft when Allah is mentioned, and they do not feel humility or fear, and they do not understand.

... أُوْلَئِكَ فِي ضَلَـلٍ مُبِينٍ (٢٢)

They are in plain error!

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَـباً مُّتَشَـبِهاً مَّثَانِيَ

23 Allah has sent down the Best Statement, a Book, its parts resembling each other, (and) oft-repeated.

تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ
وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ

The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allah. That is the guidance of Allah.

يَهْدِى بِهِ مَن يَشَآءُ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

He guides therewith whom He wills; and whomever Allah sends astray, for him there is no guide.

The Description of the Qur'an

Here Allah praises His Book, the Noble Qur'an, which was revealed to His noble Messenger.

Allah says,

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ ...

> Allah has sent down the Best Statement, a Book, its parts resembling each other (and) oft-repeated.
>
> Mujahid said,
>
> > "This means that the entire Qur'an's parts resemble each other and are oft-repeated.''
>
> Qatadah said,
>
> > "One **Ayah** resembles another and one letter resembles another.''
>
> Ad-Dahhak said,
>
> > "It is oft-repeated so that people will understand what their Lord tells them.''
>
> Ikrimah and Al-Hasan said,
>
> > "There may be an **Ayah** in one Surah, and another **Ayah** in another Surah that resembles it.''
>
> Sa`id bin Jubayr narrated from Ibn Abbas, may Allah be pleased with him:
>
> > "Oft-repeated means that parts of the Qur'an resemble one another and repeat one another.''
>
> Some of the scholars said that it was narrated from Sufyan bin `Uyaynah that مُّتَشَابِهًا مَّثَانِيَ (its parts resembling each other (and) oft-repeated), means,
>
> > that some passages of the Qur'an may sometimes refer to one thing, so they resemble one another, and sometimes they mention a thing and its

opposite. Such as when the believers then the disbelievers are mentioned, or when Paradise then Hell are described, and so on, and this is the meaning of oft-repeated.

Examples include the **Ayat**:

إِنَّ الاٌّبْرَارَ لَفِى نَعِيمٍ

وَإِنَّ الْفُجَّارَ لَفِى جَحِيمٍ

Verily, the most righteous will be in delight; and verily, the most wicked will be in the blazing Fire (Hell). (82:13-14)

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ (Nay! Truly, the Record of the most wicked is (preserved) in **Sijjin**), until **كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ** (Nay! Verily, the Record of the most righteous is (preserved) in **`Illiyyin**), (83: 7-18)

هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ (This is a Reminder. And verily, for those who have **Taqwa** is a good final return (Paradise)), until; **هَذَا وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَآبٍ** (This is so! And for those who transgress, there will be an evil final return (Fire)). (38:49-55)

And there are other similar passages. All of this has to do with it being oft-repeated, i.e., when two meanings are referred to. But when a passage is about one thing, with some parts of it resembling others, this is;

"its parts resembling each other.''

This is not the same as the **Mutashabihat** mentioned in the **Ayah**:

مِنْهُ آيَـتٌ مُّحْكَمَـتٌ هُنَّ أُمُّ الْكِتَـبِ وَأُخَرُ مُتَشَـبِهَـتٌ

In it are **Ayat** that are entirely clear, they are the foundations of the Book; and others not entirely clear. (3:7)

that refers to something else altogether.

... تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ...

The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allah.

means, this is the description of the righteous, when they hear the Words of the Compeller, the Protector, the Almighty, the Oft-Forgiving, because they understand the promises and warnings contained therein. The frightening words and threats make their skin shiver from fear.

ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ (Then their skin and their heart soften to the remembrance of Allah), because of their hope for His mercy and kindness. They are unlike others, the wicked, immoral sinners, in a number of ways:

- First They listen to the recitation of the **Ayat** (of the Qur'an), while those (sinners) listen to poetic verse recited by female singers.

- Second When the **Ayat** of **Ar-Rahman** are recited to them, they fall down in prostration weeping, with the proper attitude of fear, hope, love, understanding and knowledge, as Allah says:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَـتُهُ زَادَتْهُمْ إِيمَـناً وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

الَّذِينَ يُقِيمُونَ الصَّلَوٰةَ وَمِمَّا رَزَقْنَـهُمْ يُنفِقُونَ

أُوْلَـئِكَ هُمُ الْمُؤْمِنُونَ حَقّاً لَّهُمْ دَرَجَـتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His **Ayat** are recited unto

them, they increase their faith; and they put their trust in their Lord; Who perform the **Salah** and spend out of that We have provided them. It is they who are the believers in it.

For them are grades of dignity with their Lord, and forgiveness and a generous provision (i.e., Paradise). (8:2-4)

وَالَّذِينَ إِذَا ذُكِّرُواْ بِـَايَـتِ رَبِّهِمْ لَمْ يَخِرُّواْ عَلَيْهَا صُمّاً وَعُمْيَاناً

And those who, when they are reminded of the **Ayat** of their Lord, fall not on them (as if they were) deaf and blind. (25:73)

When they hear the **Ayat** of Allah, they are not too busy to pay attention to them; they listen to them and understand their meanings. So they act upon them and prostrate when they hear them, out of understanding, not out of ignorance and blind following of others.

- Third they adhere to the correct etiquette when they listen to them. As the Companions, may Allah be pleased with them, used to do when they listened to the words of Allah recited by the Messenger of Allah. Their skin would shiver, and their hearts would soften to the remembrance of Allah. They did not shout or do other actions that are not natural; on the contrary, they would sit quietly with the proper attitude of fear, in an unparalleled fashion. They attained the victory of praise from their Lord in this world and the Hereafter.

Abdur-Razzaq said, "Ma`mar told us that Qatadah, may Allah have mercy on him, recited, تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ (The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allah), and said,

`This is the characteristic of the friends of Allah; Allah has described them in this manner, saying that their skin shivers, their eyes weep and their hearts find rest to the remembrance of Allah. He did not say that they lose their minds and swoon; that is the characteristic of the followers of innovation, and that comes from the Shaytan.'''

Allah's saying:

... ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاء ...

That is the guidance of Allah. He guides therewith whom He wills;

means, this is the characteristic of those whom Allah has guided, and anyone who does anything different is one of those whom Allah has sent astray.

... وَمَن يُضْلِلْ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (٢٣)

and whomever Allah sends astray, for him there is no guide.

أَفَمَن يَتَّقِى بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَـمَةِ

39:24 Is he then, who will confront with his face the awful torment on the Day of Resurrection?

وَقِيلَ لِلظَّـلِمِينَ ذُوقُواْ مَا كُنتُمْ تَكْسِبُونَ

And it will be said to the wrongdoers: "Taste what you used to earn!''

كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَأَتَـهُمُ الْعَـذَابُ مِنْ حَيْثُ لاَ يَشْعُرُونَ

39:25 Those before them denied, and so the torment came on them from directions they perceived not.

فَأَذَاقَهُمُ اللَّهُ الْخِزْىَ فِى الْحَيَوةِ الدُّنْيَا وَلَعَذَابُ الاٌّخِرَةِ أَكْبَرُ لَوْ كَانُواْ يَعْلَمُونَ

39:26 So, Allah made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew!

The Final Destination of the Disbelievers

Allah says,

أَفَمَن يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ ...

Is he then, who will confront with his face the awful torment on the Day of Resurrection?

... وَقِيلَ لِلظَّالِمِينَ ...

And it will be said to the wrongdoers:

He will be rebuked and he and the evildoers like him will be told:

... ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ (٢٤)

"Taste what you used to earn!''

`Is this like the one who comes secure on the Day of Resurrection' as Allah says:

أَفَمَن يَمْشِى مُكِبّاً عَلَى وَجْهِهِ أَهْدَى أَمَّن يَمْشِى سَوِيّاً عَلَى صِرَطٍ مُّسْتَقِيمٍ

Is he who walks prone on his face, more rightly guided, or he who walks upright on the straight way; (67:22)

يَوْمَ يُسْحَبُونَ فِى النَّارِ عَلَى وُجُوهِهِمْ ذُوقُواْ مَسَّ سَقَرَ

The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!'' (54:48)

and,

أَفَمَن يُلْقَى فِى النَّارِ خَيْرٌ أَم مَّن يَأْتِى ءَامِناً يَوْمَ الْقِيَـمَةِ

Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? (41:40)

In each of these **Ayat**, it was sufficient to refer to one of the two groups.

Allah's statement,

كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ (٢٥)

Those before them denied, and so the torment came on them from directions they perceived not.

means, the previous generations who denied the Messengers were destroyed by Allah for their sins. And none had they to protect them from Allah.

فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا ...

So Allah made them to taste the disgrace in the present life,

means, by means of the punishment and revenge which He sent down upon them, and the rejoicing of the believers for what happened to them. So, let those who are addressed beware, for they have rejected the noblest of the Messengers and the Seal of the Prophets. And what Allah has promised them of severe punishment in the Hereafter is worse than whatever befell them in this world.

Allah says:

... وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ (٢٦)

but greater is the torment of the Hereafter if they only knew!

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِى هَـذَا الْقُرْءَانِ مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ

39:27 And indeed We have put forth for men, in this Qur'an every kind of parable in order that they may remember.

قُرْءَاناً عَرَبِيّاً غَيْرَ ذِى عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ

39:28 An Arabic Qur'an, without any crookedness (therein) in order that they may have Taqwa of Him.

ضَرَبَ اللَّهُ مَثَلاً

39:29 Allah puts forth a parable:

رَّجُلاً فِيهِ شُرَكَآءُ مُتَشَـكِسُونَ وَرَجُلاً سَلَماً لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلاً

a man belonging to many partners disputing with one another, and a man belonging entirely to one master. Are those two equal in comparison?

الْحَمْدُ للَّهِ بَلْ أَكْثَرُهُمْ لاَ يَعْلَمُونَ

All the praises and thanks be to Allah! But most of them know not.

إِنَّكَ مَيِّتٌ وَإِنَّـهُمْ مَّيِّتُونَ

39:30 Verily, you will die, and verily, they (too) will die.

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَـمَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ

39:31. Then, on the Day of Resurrection, you will be disputing before your Lord.

The Parable of Shirk

Allah says,

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ ...

And indeed We have put forth for men, in this Qur'an every kind of parable,

means, `We have explained things to mankind in it (the Qur'an) by setting forth examples and parables.'

... لَّعَلَّهُمْ يَتَذَكَّرُونَ (٢٧)

in order that they may remember.

Because parables bring the meaning closer to people's minds.

As Allah says:

ضَرَبَ لَكُمْ مَّثَلاً مِّنْ أَنفُسِكُمْ

He sets forth for you a parable from yourselves. (30:28)

meaning, `so that you may learn it from yourselves.'

And Allah says:

وَتِلْكَ الأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَآ إِلاَّ الْعَـلِمُونَ

in Order that they may have **Taqwa** of Him. (29:43)

قُرآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ ...

An Arabic Qur'an, without any crookedness (therein),

means, it is in a plain Arabic tongue, with no crookedness, deviation or confusion. It is plain, clear proof. Allah has made it like this and has revealed it like this,

... لَّعَلَّهُمْ يَتَّقُونَ (٢٨)

in order that they may have **Taqwa** of Him,

> means, in order that they may heed the warnings contained therein, and strive to attain the promises therein.

Then Allah says:

ضَرَبَ اللَّهُ مَثَلًا رَّجُلًا فِيهِ شُرَكَاء مُتَشَاكِسُونَ ...

Allah puts forth a parable: a man belonging to many partners disputing with one another,

> meaning, they were disputing concerning that slave in whom they all had a share.

... وَرَجُلًا سَلَمًا لِّرَجُلٍ ...

and a (slave) man belonging entirely to one master.

> means, no one owned him except that one man.

... هَلْ يَسْتَوِيَانِ مَثَلًا ...

Are those two equal in comparison?

> meaning, they are not the same.
>
> By the same token, the idolator who worships other gods besides Allah and the sincere believer who worships none besides Allah, with no partner or associate, are not equal. What comparison can there be between them?

Ibn Abbas, may Allah be pleased with him, Mujahid and others said,

> "This **Ayah** is the parable of the idolator and the sincere believer.''
>
> Because this parable is so clear and obvious,

Allah then says:

... الْحَمْدُ لِلَّهِ ...

All the praises and thanks be to Allah!

i.e., for establishing proof against them.

... بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ (٢٩)

But most of them know not.

means, and for this reason they associate others in worship with Allah.

The fact that the Messenger of Allah and Quraysh will die, and how They will dispute before Allah

Allah's saying;

إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ (٣٠)

Verily, you will die, and verily, they (too) will die.

This is one of the **Ayat** which Abu Bakr As-Siddiq, may Allah be pleased with him, quoted when the Messenger of Allah died, so that the people would realize that he had really died.

Another **Ayah** which he quoted was:

وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفإِيْن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَـبِكُمْ وَمَن يَنقَلِبْ عَلَى عَقِبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئاً وَسَيَجْزِى اللَّهُ الشَّـكِرِينَ

Muhammad is no more than a Messenger and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels? And he who turns back on his heels, not the least harm will do to Allah; and Allah will give reward to those who are grateful. (3:144)

The meaning of this **Ayah** is that you will certainly depart this world and be gathered before Allah in the Hereafter. You will dispute the issues of **Tawhid** and

Shirk before Allah, things over which you disputed in this world, and He will judge between you with truth, and He is the Judge, the All-Knowing. So, He will save the sincere believers who worship Him alone, and He will punish the disbelievers who deny His Oneness and associate others in worship with Him.

Although this **Ayah** speaks about the believers and disbelievers, and how they will dispute in the Hereafter, it also includes all disputants in this world, for their disputes will come back to them in the Hereafter.

Ibn Abi Hatim, may Allah have mercy on him, recorded that Ibn Az-Zubayr, may Allah be pleased with him, said,

"When the **Ayah**

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ (٣١)

Then, on the Day of Resurrection, you will be disputing before your Lord.

was revealed, Az-Zubayr, may Allah be pleased with him, said, `O Messenger of Allah, will we repeat our disputes?'

He said, Yes.

He (Az-Zubayr) said, `This is a very serious matter.'"

Ahmad recorded from Az-Zubayr bin Al-`Awwam, may Allah be pleased with him, that when this Surah was revealed to the Messenger of Allah:

إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ

Verily, you will die, and verily, they (too) will die. Then, on the Day of Resurrection, you will be disputing before your Lord.

Az-Zubayr, may Allah be pleased with him, said, "O Messenger of Allah, will the sins that we committed against others in this world be repeated for us?"

He said,

نَعَمْ، لَيُكَرَّرَنَّ عَلَيْكُمْ حَتّى يُؤَدَّى إِلَى كُلِّ ذِي حَق حَقُّه

> Yes, they will be repeated until everyone who is entitled will have his rights restored to him.

Az-Zubayr, may Allah be pleased with him, said, "By Allah, it is a very serious matter.''

It was also recorded by At-Tirmidhi, who said "**Hasan Sahih**.''

Ali bin Abi Talhah reported that Ibn Abbas, may Allah be pleased with him, said: ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ (Then, on the Day of Resurrection, you will be disputing before your Lord), means,

> the truthful one will dispute with the liar, the oppressed will dispute with the oppressor, the one who is guided will dispute with the one who is misguided and the weak will dispute with the arrogant.

Ibn Mandah recorded in Kitab Ar-Ruh that Ibn Abbas, may Allah be pleased with him, said,

> "The people will dispute on the Day of Resurrection, to the extent that the soul will dispute with the body. The soul will say to the body, `You did such and such,' and the body will say to the soul, `You told me to do it and you tempted me.'
>
> Then Allah will send an angel to judge between them, and he will say, `You two are like a man who cannot walk but can see, and a man who cannot see but can walk.'
>
> They went into a garden and the one who could not walk said to the one who was blind, `I see fruit there, but I cannot reach it.'
>
> The blind man said, `Climb on me and get it.'

> So he climbed on him and got it. So which of them is the wrongdoer
>
> They will say, `Both of them.'
>
> The angel will say to them, `You have passed judgement against yourselves.'
>
> The body was a means of transportation for the soul.''

Ibn Abi Hatim recorded that Sa`id bin Jubayr said that Ibn Umar, may Allah be pleased with him, said,

> "This **Ayah** was revealed and we did not know what it was revealed about: ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ (Then, on the Day of Resurrection, you will be disputing before your Lord).''

He said,

"We said, what will we dispute about? There is no dispute between us and the People of the Book, so what will we dispute about until the **Fitnah** occurred.''

Then Ibn Umar, may Allah be pleased with him, said,

"This is what our Lord promised us we would dispute about.''

This was recorded by An-Nasa'i.

فَمَنْ أَظْلَمُ مِمَّن كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَآءَهُ

39:32 Then, who does more wrong than one who utters a lie against Allah, and denies the truth when it comes to him!

أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْكَـفِرِينَ

Is there not in Hell an abode for the disbelievers!

وَالَّذِى جَآءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُوْلَـئِكَ هُمُ الْمُتَّقُونَ

39:33 And he who has brought the truth and (those who) believed therein, they are those who have Taqwa.

لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمْ

39:34 They shall have all that they will desire with their Lord.

ذَلِكَ جَزَآءُ الْمُحْسِنِينَ

That is the reward of the doers of good.

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِى عَمِلُواْ وَيَجْزِيَهُمْ أَجْرَهُمْ
بِأَحْسَنِ الَّذِى كَـانُواْ يَعْمَلُونَ

39:35 So that Allah may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do.

The Punishment of the Disbelievers and Liars, and the Reward of the Sincere Believers

The idolators uttered lies against Allah and said that there were other gods besides Him and claimed that the angels were the daughters of Allah and that Allah had a son -- glorified be He far above all that they say.

Moreover, they rejected the truth when it came to them on the lips of the Messengers (peace and blessings be upon them all).

Allah says:

فَمَنْ أَظْلَمُ مِمَّن كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ ...

Then, who does more wrong than one who utters a lie against Allah, and denies the truth when it comes to him!

meaning, there is no one who does more wrong than such a person, because he combines the two aspects of falsehood, disbelief in Allah and disbelief in the Messenger of Allah. They made false claims and rejected the truth, Allah threatened them:

... أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ (٣٢)

Is there not in Hell an abode for the disbelievers!

Who are the deniers and rejecters?

Then Allah says:

وَالَّذِي جَاء بِالصِّدْقِ وَصَدَّقَ بِهِ ...

And he who has brought the truth and (those who) believed therein,

Mujahid, Qatadah, Ar-Rabi` bin Anas and Ibn Zayd said,

"The one who brought the truth was the Messenger.''

Abdur-Rahman bin Zayd bin Aslam said:

وَالَّذِي جَاء بِالصِّدْقِ (And he who has brought the truth), means the Messenger of Allah.

وَصَدَّقَ بِه (and (those who) believed therein) means the Muslims.''

... أُوْلَئِكَ هُمُ الْمُتَّقُونَ (٣٣)

they are those who have **Taqwa**.

Ibn Abbas, may Allah be pleased with him, said,

"They fear and shun **Shirk**.''

لَهُم مَّا يَشَاءونَ عِندَ رَبِّهِمْ ...

They shall have all that they will desire with their Lord.

means, in Paradise; whatever they ask for they will have.

... ذَلِكَ جَزَاءِ الْمُحْسِنِينَ (٣٤)

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ (٣٥)

That is the reward of doers of good. So that Allah may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do.

This is like the **Ayah**:

أُوْلَـئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُواْ وَنَتَجَاوَزُ عَن سَيْئَـتِهِمْ فِى أَصْحَـبِ الْجَنَّةِ وَعْدَ الصِّدْقِ الَّذِى كَانُواْ يُوعَدُونَ

They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise, a promise of truth, which they have been promised. (46:16)

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِن دُونِهِ

39:36 Is not Allah Sufficient for His servant? Yet they try to frighten you with those besides Him!

وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

And whom Allah sends astray, for him there will be no guide.

وَمَن يَهْدِ اللَّهُ فَمَا لَهُ مِن مُّضِلٍّ

39:37 And whomsoever Allah guides, for him there will be no misleader.

أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِى انتِقَامٍ

Is not Allah Almighty, Possessor of Retribution!

وَلَئِن سَأَلْتَهُمْ مَّنْ خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ لَيَقُولُنَّ اللَّهُ

39:38 And verily, if you ask them: "Who created the heavens and the earth?''

Surely, they will say: "Allah.''

قُلْ أَفَرَأَيْتُم مَّا تَدْعُونَ مِن دُونِ اللَّهِ إِنْ أَرَادَنِىَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَـشِفَـتُ ضُرِّهِ أَوْ أَرَادَنِى بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَـتُ رَحْمَتِهِ

Say: "Tell me then, the things that you invoke besides Allah -- if Allah intended some harm for me, could they remove His harm Or if He intended some mercy for me, could they withhold His mercy?''

قُلْ حَسْبِىَ اللَّهُ عَلَيْهِ يَتَوَكَّـلُ الْمُتَوَكِّلُونَ

Say: "Sufficient for me is Allah; in Him those who trust must put their trust.''

قُلْ يقَوْمِ اعْمَلُواْ عَلَى مَكَانَتِكُـمْ إِنِّى عَـمِلٌ

39:39 Say: "O My people! Work according to your way, I am working.

فَسَوْفَ تَعْلَمُونَ

Then you will come to know,''

مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ

39:40. "To whom comes a disgracing torment, and on whom descends an everlasting torment.''

Allah is Sufficient for His Servant

Allah says:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ...

Is not Allah Sufficient for His servant?

Some of them read it "His servants.''

It means that Allah is Sufficient for the one who worships Him and relies upon Him.

... وَيُخَوِّفُونَكَ بِالَّذِينَ مِن دُونِهِ ...

Yet they try to frighten you with those besides Him!

means, the idolators tried to scare the Messenger of Allah with their idols and gods which they called upon besides Allah out of ignorance and misguidance.

Allah says:

... وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (٣٦)

وَمَن يَهْدِ اللَّهُ فَمَا لَهُ مِن مُّضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انتِقَامٍ (٣٧)

And whom Allah sends astray, for him there will be no guide. And whomsoever Allah guides, for him there will be no misleader.

Is not Allah Almighty, Possessor of Retribution?

meaning, whoever relies on Him and turns to Him, will never be forsaken, for He is the Almighty Who cannot be overwhelmed by another, and there is none more severe than Him in exacting retribution on those who disbelieve in Him, associate others in worship with Him and resist His Messenger.

The Idolators admit that Allah is the Sole Creator because their gods are incapable

Allah says,

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ...

And verily, if you ask them: "Who created the heavens and the earth?'' Surely, they will say: "Allah.''

means, the idolators used to recognize that Allah was the Creator of all things, but despite that they still worshipped others besides Him, others who had no power to bring benefit or cause harm.

Allah said:

... قُلْ أَفَرَأَيْتُم مَّا تَدْعُونَ مِن دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ ...

Say:

"Tell me then, the things that you invoke besides Allah -- if Allah intended some harm for me, could they remove His harm Or if He (Allah) intended some mercy for me, could they withhold His mercy?''

meaning, they cannot do any of that at all.

Here Ibn Abi Hatim recorded a narration from Ibn Abbas, may Allah be pleased with him, attributing it to the Prophet:

- احْفَظِ اللهَ يَحْفَظْكَ،
- احْفَظِ اللهَ تَجِدْهُ تُجَاهَكَ،
- تَعَرَّفْ إِلَى اللهِ فِي الرَّخَاءِ يَعْرِفْكَ فِي الشِّدَّةِ،
- إِذَا سَأَلْتَ فَاسْأَلِ اللهَ،
- وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَكْتُبْهُ اللهُ عَلَيْكَ لَمْ يَضُرُّوكَ، وَلَوِ اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَكْتُبْهُ اللهُ لَكَ لَمْ يَنْفَعُوكَ، جَفَّتِ الصُّحُفُ وَرُفِعَتِ الْأَقْلَامُ،
- وَاعْمَلْ للهِ بِالشُّكْرِ فِي الْيَقِينِ.وَاعْلَمْ أَنَّ فِي الصَّبْرِ عَلَى مَا تَكْرَهُ خَيْرًا كَثِيرًا،
- وَأَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرَجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا

- Be mindful of Allah and He will protect you;

- be mindful of Allah and you will find Him ever with you.
- Turn to Allah in times of ease and He will turn to you in times of difficulty.
- If you ask anyone for anything, then ask Allah;
- if you seek help from anyone, then seek help from Allah. Know that even if the entire nation were to come together to do you some harm that Allah has not decreed for you, they will never be able to harm you, and if they were to come together to do you some good that Allah has not decreed for you, they will never be able to do that. The pages have dried and the pens have been lifted.
- Strive for the sake of Allah with thankfulness and firm conviction, and know that in patiently persevering with regard to something that you dislike there is much goodness.
- Victory comes with patience, a way out comes from difficulty and with hardship comes ease.

... قُلْ حَسْبِيَ اللَّهُ ...

Say: "Sufficient for me is Allah...''

means, `Allah is enough for me.'

... عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ (٣٨)

in Him those who trust must put their trust.''

As He mention in other Ayah;

عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

In Him I put my trust, and let all those that trust, put their trust in Him. (12: 67)

This is like what **Hud**, peace be upon him, said to his people:

إِن نَّقُولُ إِلاَّ اعْتَرَاكَ بَعْضُ ءَالِهَتِنَا بِسُوءٍ قَالَ إِنِّى أُشْهِدُ اللَّهِ وَاشْهَدُواْ أَنِّى بَرِىءٌ مِّمَّا تُشْرِكُونَ

مِن دُونِهِ فَكِيدُونِى جَمِيعًا ثُمَّ لاَ تُنظِرُونِ

إِنِّى تَوَكَّلْتُ عَلَى اللَّهِ رَبِّى وَرَبِّكُمْ مَّا مِن دَآبَّةٍ إِلاَّ هُوَ ءاخِذٌ بِنَاصِيَتِهَآ إِنَّ رَبِّى عَلَى صِرَطٍ مُّسْتَقِيمٍ

"All that we say is that some of our gods have seized you with evil. ''

He said: "I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship, with Him. So plot against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path.'' (11:54-56)

قُلْ يَا قَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ ...

Say:

"O My people! Work according to your way...''

This is a threat and a warning.

... إِنِّي عَامِلٌ ...

I am working,

means, `according to my way.'

... فَسَوْفَ تَعْلَمُونَ (٣٩)

Then you will come to know.

means, you will learn the consequences.

مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ ...

To whom comes a disgracing torment,

means, in this world,

... وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ (٤٠)

and on whom descends an everlasting torment.

means, ongoing and eternal, with no escape, which will come on the Day of Resurrection.

We seek refuge with Allah from that.

إِنَّآ أَنزَلْنَا عَلَيْكَ الْكِتَـبَ لِلنَّـاسِ بِالْحَقِّ فَمَنِ اهْتَـدَى فَلِنَفْسِهِ وَمَن ضَـلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا

39:41 Verily, We have sent down to you the Book for mankind in truth. So, whosoever accepts the guidance, it is only for himself; and whosoever goes astray, he goes astray only to his (own) loss.

وَمَآ أَنتَ عَلَيْهِم بِوَكِـيلٍ

And you are not a trustee over them.

اللَّهُ يَتَوَفَّى الاٌّنفُسَ حِينَ مِوْتِـهَا وَالَّتِى لَمْ تَمُتْ فِى مَنَامِـهَا فَيُمْسِكُ الَّتِى قَضَـى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الاٌّخْرَى إِلَى أَجَلٍ مُّسَمًّى

39:42 It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed.

إِنَّ فِى ذَلِكَ لاّيَـتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Verily, in this are signs for a people who think deeply.

Allah says, addressing His Messenger Muhammad:

إِنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ ...

Verily, We have sent down to you the Book, (meaning, the Qur'an).

... لِلنَّاسِ بِالْحَقِّ ...

for mankind in truth.

means, for all of creation, mankind and Jinn, so that he may warn them therewith.

... فَمَنِ اهْتَدَى فَلِنَفْسِهِ ...

So, whosoever accepts the guidance, it is only for himself;

means, the benefit of that will return to him.

... وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ...

and whosoever goes astray, he goes astray only for his (own) loss.

means, the consequences of that will return to him.

... وَمَا أَنتَ عَلَيْهِم بِوَكِيلٍ (٤١)

And you are not a trustee over them.

means, `you are not responsible for guiding them.'

إِنَّمَآ أَنتَ نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَىْءٍ وَكِيلٌ

But you are only a warner. And Allah is a Trustee over all things. (11:12)

فَإِنَّمَا عَلَيْكَ الْبَلَـغُ وَعَلَيْنَا الْحِسَابُ

your duty is only to convey and on Us is the reckoning. (13:40)

Allah is the One Who causes Death and gives Life

Then Allah tells us that He is in control of all things and does as He wills. He causes men to die (the "greater death'') when He sends the angels to take men's souls from their bodies, and He causes them to "die a lesser death'' when they sleep.

Allah says:

وَهُوَ الَّذِى يَتَوَفَّـكُم بِالَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَى أَجَلٌ مّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُم حَفَظَةً حَتَّى إِذَا جَآءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لاَ يُفَرِّطُونَ

It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed be fulfilled, then (in the end) unto Him will be your return. Then He will inform you of that which you used to do.

He is the Irresistible, over His servants, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you, until when death approaches one of you, Our messengers (angels) take his soul, and they never neglect their duty. (6:60-61)

Here Allah mentions the two deaths,

the lesser death then the greater death after it;

in this **Ayah** He mentions the greater then the lesser. Allah says:

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَى إِلَى أَجَلٍ مُسَمًّى ...

It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed.

This indicates that they (the souls) meet in the higher realm, as was stated in the Hadith attributed to the Prophet which was narrated by Ibn Mandah and others.

In the Two Sahihs of Al-Bukhari and Muslim, it is reported that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

إِذَا أَوَى أَحَدُكُمْ إِلى فِرَاشِهِ فَلْيَنْفُضْهُ بِدَاخِلَةِ إِزَارِهِ، فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ، ثُمَّ لِيَقُلْ:

> بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِين

> When anyone of you goes to bed, let him brush down the bed with his garment, for he does not know what has come on his bed since he left it. Then let him say,

>> "In Your Name, O Lord, I lay down my side and in Your Name I raise it up; if You take my soul, have mercy on it, and if You send it back, protect it with that which You protect Your righteous servants.''

فَيُمْسِكُ الَّتِي قَضَى عَلَيْهَا الْمَوْتَ (He keeps those (souls) for which He has ordained death),

> means, those which have died, and He returns the others back for an appointed term.

As-Suddi said,

> "For the rest of their lives.''

Ibn Abbas, may Allah be pleased with him, said,

> "He keeps the souls of the dead and sends back the souls of the living, and He does not make any mistakes."

... إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ (٤٢)

Verily, in this are signs for a people who think deeply.

أَمِ اتَّخَذُواْ مِن دُونِ اللَّهِ شُفَعَآءَ

39:43 Have they taken as intercessors besides Allah?

قُلْ أَوَلَوْ كَـانُواْ لاَ يَمْلِكُونَ شَيْئاً وَلاَ يَعْقِلُونَ

Say: "Even if they have power over nothing whatever and have no intelligence!''

قُل لِلَّهِ الشَّفَـعَةُ جَمِيعاً لَّهُ مُلْكُ السَّمَـوَتِ وَالاٌّرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ

39:44 Say: "To Allah belongs all intercession. His is the sovereignty of the heavens and the earth. Then to Him you shall be brought back.''

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لاَ يُؤْمِنُونَ بِالاٌّخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِن دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ

39:45 And when Allah Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and when those besides Him are mentioned, behold, they rejoice!

There is no Intercession except with Allah, and how the Idolators are filled with Disgust when Allah is mentioned alone

Allah says,

أَمِ اتَّخَذُوا مِن دُونِ اللَّهِ شُفَعَاء قُلْ أَوَلَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ (٤٣)

قُل لِّلَّهِ الشَّفَاعَةُ جَمِيعًا ...

Have they taken as intercessors besides Allah?

Say: "Even if they have power over nothing whatever and have no intelligence!''

Say: "To Allah belongs all intercession.

Allah condemns the idolators for taking intercessors besides Allah, namely the idols and false gods whom they have taken on the basis of their own whims, with no evidence or proof. These idols are not able to do anything; they have no minds with which to think, and they cannot hear or see. They are inanimate and are much worse off than animals.

Then Allah says:

`Say -- O Muhammad -- to these people who claim that those whom they have taken as intercessors with Allah, that intercession is of no avail except for the one with whom Allah is pleased and to whom He has granted permission to intercede. The whole matter rests with Him.'

مَن ذَا الَّذِى يَشْفَعُ عِندَهُ إِلاَّ بِإِذْنِهِ

Who is he that can intercede with Him except with His permission! (2:255)

... لَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ...

His is the sovereignty of the heavens and the earth.

means, He is the One Who is in control of all that.

... ثُمَّ إِلَيْهِ تُرْجَعُونَ (٤٤)

Then to Him you shall be brought back.

means, `on the Day of Resurrection, then He will judge between you with His justice, and He will reward or punish each person according to his deeds.'

Then Allah condemns the idolators further:

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ ...

And when Allah Alone is mentioned,

means, when it is said there is no (true) God except Allah Alone,

... اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ...

the hearts of those who believe not in the Hereafter are filled with disgust.

Mujahid said,

> "Their hearts are filled with disgust means they recoil in horror.''
>
> This is like the Ayah:
>
> إِنَّهُمْ كَانُواْ إِذَا قِيلَ لَهُمْ لاَ إِلَـهَ إِلاَّ اللَّهُ يَسْتَكْبِرُونَ
>
> Truly, when it was said to them: "**La ilaha illa Allah**,'' they puffed themselves up with pride. (37:35)
>
> which means, they were too proud to follow it. Their hearts could not accept anything good, and whoever cannot accept good will accept evil.

Allah says:

... وَإِذَا ذُكِرَ الَّذِينَ مِن دُونِهِ ...

and when those besides Him are mentioned,

> meaning, the idols and false gods --
>
> this was the view of Mujahid --

... إِذَا هُمْ يَسْتَبْشِرُونَ (٤٥)

behold, they rejoice!

> means, they feel happy.

قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَتِ وَالأٌّرْضِ عَالِمَ الْغَيْبِ وَالشَّهَـدَةِ أَنتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِى مَا كَانُواْ فِيهِ يَخْتَلِفُونَ

39:46 Say: "O Allah! Creator of the heavens and the earth! All-Knower of the unseen and the seen! You will judge between your servants about that wherein they used to differ.''

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُواْ مَا فِى الاٌّرْضِ جَمِيعاً وَمِثْلَهُ مَعَهُ لاَفْتَدَوْاْ بِهِ مِن سُوءِ الْعَذَابِ يَوْمَ الْقِيَـمَةِ وَبَدَا لَهُمْ مِّنَ اللَّهِ مَا لَمْ يَكُونُواْ يَحْتَسِبُونَ

39:47 And those who did wrong, if they had all that is on the earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them from Allah what they had not been reckoning.

وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُواْ وَحَاقَ بِهِم مَّا كَانُواْ بِهِ يَسْتَهْزِءُونَ

39:48 And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them.

How to supplicate After condemning the idolators for their love of Shirk and their hatred of Tawhid,

Allah then says:

قُلِ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ ...

Say:

"O Allah! Creator of the heavens and the earth! All-Knower of the unseen and the seen! ...''

meaning, `call you upon Allah Alone with no partner or associate, Who has created the heavens and the earth and originated them,' i.e., made them like nothing that ever before existed.

عَالِمَ الْغَيْبِ وَالشَّهَادَةِ (All-Knower of the unseen and the seen!),

means, what is secret and what is open.

... أَنتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ (٤٦)

You will judge between your servants about that wherein they used to differ.

means, in this world;

`You will judge between them on the Day when they are resurrected and brought forth from their graves.'

In his Sahih, Muslim recorded that Abu Salamah bin Abdur-Rahman said,

"I asked A'ishah, may Allah be pleased with her, how the Messenger of Allah started his prayer when he stood up to pray at night.

She said, may Allah be pleased with her: `When the Messenger of Allah stood up to pray at night, he would start his prayer with the words:

اللّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّموَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيم

"O Allah, Lord of Jibril, Mika'il and Israfil, Creator of the heavens and the earth, Knower of the unseen and the seen, You will judge between Your servants concerning that wherein they differ. Guide me with regard to that wherein there is dispute concerning the truth by Your leave, for You guide whomsoever You will to the straight path.''

No Ransom will be accepted on the Day of Resurrection

Allah says,

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا ...

And those who did wrong, (means, the idolators).

... مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ ...

if they had all that is in earth and therewith as much again,

... لَافْتَدَوْا بِهِ مِن سُوءِ الْعَذَابِ ...

they verily, would offer it to ransom themselves therewith from the evil torment;

> means, that which Allah has decreed for them on the Day of Resurrection. But the ransom will not be accepted from them, even if it were to be an earth-full of gold as He mentioned elsewhere (3:91).

... يَوْمَ الْقِيَامَةِ ...

on the Day of Resurrection,

Then Allah says:

... وَبَدَا لَهُم مِّنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ (٤٧)

and there will become apparent to them from Allah what they had not been reckoning.

> which means, when they come to realize what Allah's punishment for them will be, which they had never before imagined.

وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا ...

And the evils of that which they earned will become apparent to them,

> means, they will see the punishment for the forbidden actions and sins which they committed in this world.

... وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُون (٤٨)

and that which they used to mock at will encircle them.

> means, the punishment which they used to make fun of in this world will encompass them.

فَإِذَا مَسَّ الإِنسَـنَ ضُرٌّ دَعَانَا

39:49 When harm touches man, he calls to Us (for help);

ثُمَّ إِذَا خَوَّلْنَـهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَآ أُوتِيتُهُ عَلَى عِلْمٍ

then when We have changed it into a favor from Us, he says: "Only because of knowledge I obtained it.''

بَلْ هِىَ فِتْنَةٌ وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ

Nay, it is only a trial, but most of them know not!

قَدْ قَالَهَا الَّذِينَ مِن قَبْلِهِمْ فَمَآ أَغْنَى عَنْهُمْ مَّا كَانُواْ يَكْسِبُونَ

39:50 Verily, those before them said it, yet (all) that they had earned availed them not.

فَأَصَـبَهُمْ سَيِّئَاتُ مَا كَسَبُواْ

39:51 So, the evil results of that which they earned overtook them.

وَالَّذِينَ ظَلَمُواْ مِنْ هَـؤُلاَءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُواْ وَمَا هُمْ بِمُعْجِزِينَ

And those who did wrong of these will also be overtaken by the evil results for that which they earned; and they will never be able to escape.

أَوَلَمْ يَعْلَمُواْ أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ

39:52 Do they not know that Allah expands the provision for whom He wills, and straitens it.

إِنَّ فِى ذَلِكَ لاّيَـتٍ لِّقَوْمٍ يُؤْمِنُونَ

Verily, in this are signs for the folk who believe!

How Man changes when He is blessed after suffering Harm

Allah tells,

فَإِذَا مَسَّ الْإِنسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِّنَّا قَالَ ...

When harm touches man, he calls to Us (for help); then when We have changed it into a favor from Us, he says:

Allah tells us how man, when he is suffering from harm, prays to Allah, turning to Him in repentance and calling upon Him, but when He makes things easy for him, he transgresses and commits sins.

... إِنَّمَا أُوتِيتُهُ عَلَى عِلْمٍ ...

Only because of knowledge I obtained it.

means, `because Allah knows that I deserve it; if it were not for the fact that Allah regards me as special, He would not have given me this.'

Qatadah said,

"Because I know that I deserve it.''

Allah says:

... بَلْ هِيَ فِتْنَةٌ ...

Nay, it is only a trial,

meaning, `the matter is not as he claims; on the contrary, We have blessed him with this as a test to see whether he will be obedient or disobedient -- although We have prior knowledge of that.'

In fact, it is a trial.

... وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ (٤٩)

but most of them know not!

So they say what they say and claim what they claim.

قَدْ قَالَهَا الَّذِينَ مِن قَبْلِهِمْ ...

Verily, those before them said it,

> means, the previous nations who came before said the same things and made the same claims,

... فَمَا أَغْنَى عَنْهُم مَّا كَانُوا يَكْسِبُونَ (٥٠)

yet (all) that they had earned availed them not.

> means, what they said was not right and all that they had gathered did not save them.

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاء ...

So, the evil results of that which they earned overtook them. And those who did wrong of these ...

> means, the people who are addressed here,

... سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا ...

will also be overtaken by the evil results (torment) for that which they earned;

> just as happened to those earlier peoples.

... وَمَا هُم بِمُعْجِزِينَ (٥١)

and they will never be able to escape.

This is like the **Ayah** in which Allah tells us how Qarun reacted when his people told him:

> ... لاَ تَفْرَحْ إِنَّ اللَّهَ لاَ يُحِبُّ الْفَرِحِينَ
>
> وَابْتَغِ فِيمَآ ءَاتَاكَ اللَّهُ الدَّارَ الاٌّخِرَةَ وَلاَ تَنسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِن كَمَآ أَحْسَنَ اللَّهُ إِلَيْكَ وَلاَ تَبْغِ الْفَسَادَ فِى الاٌّرْضِ إِنَّ اللَّهَ لاَ يُحِبُّ الْمُفْسِدِينَ
>
> قَالَ إِنَّمَآ أُوتِيتُهُ عَلَى عِلْمٍ عِندِى أَوَلَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعاً وَلاَ يُسْأَلُ عَن ذُنُوبِهِمُ الْمُجْرِمُونَ

... Do not exult, verily, Allah likes not those who exult.

But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not the corrupters.''

He said: "This has been given to me only because of the knowledge I possess.''

Did he not know that Allah had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected? But the criminals will not be questioned (immediately) of their sins. (28:76-78)

And Allah says:

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَلاً وَأَوْلَـداً وَمَا نَحْنُ بِمُعَذَّبِينَ

And they say: "We are more in wealth and in children, and we are not going to be punished.'' (34:35)

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاء وَيَقْدِرُ ...

Do they not know that Allah expands the provision for whom He wills, and straitens it.

means, He gives plenty to some and restricts the provision for others.

... إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ (٥٢)

Verily, in this are signs for the folk who believe!

means, there is a lesson and proof.

قُلْ يعِبَادِىَ الَّذِينَ أَسْرَفُوا۟ عَلَى أَنفُسِهِمْ لاَ تَقْنَطُوا۟ مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً

39:53 Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah, verily, Allah forgives all sins.

إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Truly, He is Oft-Forgiving, Most Merciful.''

وَأَنِيبُوا۟ إِلَى رَبِّكُمْ وَأَسْلِمُوا۟ لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لاَ تُنصَرُونَ

39:54 "And turn in repentance (and in obedience with true faith) to your Lord and submit to Him before the torment comes upon you, (and) then you will not be helped.''

وَاتَّبِعُوا۟ أَحْسَنَ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ مِّن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لاَ تَشْعُرُونَ

39:55 "And follow the best of that which is sent down to you from your Lord, before the torment comes on you suddenly while you perceive not!''

أَن تَقُولَ نَفْسٌ يحَسْرَتَى عَلَى مَا فَرَّطَتُ فِى جَنبِ اللَّهِ وَإِن كُنتُ لَمِنَ السَّخِرِينَ

39:56 Lest a person should say: "Alas, my grief that I was undutiful to Allah, and I was indeed among those who mocked.''

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِى لَكُنتُ مِنَ الْمُتَّقِينَ

39:57 Or (lest) he should say: "If only Allah had guided me, I should indeed have been among those who have Taqwa.''

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِى كَـرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ

39:58 Or (lest) he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good.''

بَلَى قَدْ جَآءَتْكَ ءَايَـتِى فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنتَ مِنَ الْكَـفِرِينَ

39:59 Yes! Verily, there came to you My Ayat and you denied them, and were proud and were among the disbelievers.

The Call to repent before the Punishment comes

Allay says,

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ (٥٣)

Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah, verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.''

This **Ayah** is a call to all sinners, be they disbelievers or others, to repent and turn to Allah. This Ayah tells us that Allah, may He be blessed and exalted, will forgive all the sins of those who repent to Him and turn back to Him, no matter what or how many his sins are, even if they are like the foam of the sea.

This cannot be interpreted as meaning that sins will be forgiven without repentance, because Shirk can only be forgiven for the one who repents from it.

Al-Bukhari recorded that Ibn Abbas, may Allah be pleased with him, said that some of the people of **Shirk** killed many people and committed **Zina** (illegal sexual acts) to a great extent; they came to Muhammad and said,

"What you are saying and calling us to is good; if only you could tell us that there is an expiation for what we have done.''

Then the following **Ayat** were revealed:

> وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلَـهَا ءَاخَرَ وَلاَ يَقْتُلُونَ النَّفْسَ الَّتِى حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ وَلاَ يَزْنُونَ

> And those who invoke not any other god along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse. (25:68)

Allay says,

> قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ...

> Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah.

This was also recorded by Muslim, Abu Dawud and An-Nasa'i.

What is meant by the first **Ayah** (25:68) is:

> إِلاَّ مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلاً صَـلِحاً

> Except those who repent and believe, and do righteous deeds, (25:70)

Imam Ahmad recorded that Asma' bint Yazid, said,

"I heard the Messenger of Allah reciting, **إِنَّهُ عَمَلٌ غَيْرُ صَـلِحٍ** (verily, his work is unrighteous) (11:46), and I heard him say:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

> Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah, verily, Allah forgives all sins He does not reckon him Truly, He is Oft-Forgiving, Most Merciful.''

This was also recorded by Abu Dawud and At-Tirmidhi.

All of these Hadiths indicate that what is meant is that Allah forgives all sins provided that a person repents. Additionally, one must not despair of the mercy of Allah even if his sins are many and great, for the door of repentance and mercy is expansive.

Allah says:

أَلَمْ يَعْلَمُواْ أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ

> Know they not that Allah accept repentance from His servants? (9:104)

وَمَن يَعْمَلْ سُوءاً أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُوراً رَّحِيماً

> And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful. (4:110)

Concerning the hypocrites, Allah says:

إِنَّ الْمُنَـفِقِينَ فِى الدَّرْكِ الاٌّسْفَلِ مِنَ النَّارِ وَلَن تَجِدَ لَهُمْ نَصِيراً إِلاَّ الَّذِينَ تَابُواْ وَأَصْلَحُواْ

> Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. Except those who repent, and do righteous good deeds, (4:145-146)

And Allah says:

لَّقَدْ كَفَرَ الَّذِينَ قَالُواْ إِنَّ اللَّهَ ثَـلِثُ ثَلَـثَةٍ وَمَا مِنْ إِلَـهٍ إِلاَّ إِلَـهٌ وَحِدٌ وَإِن لَّمْ يَنتَهُواْ عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُواْ مِنْهُمْ عَذَابٌ أَلِيمٌ

Surely, disbelievers are those who said: "Allah is the third of the three (in a Trinity).'' But there is no god but One, and if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. (5:73)

Then He says:

أَفَلاَ يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَّحِيمٌ

Will they not turn in repentance to Allah and ask His forgiveness For Allah is Oft-Forgiving, Most Merciful. (5:74)

And Allah says:

إِنَّ الَّذِينَ فَتَنُواْ الْمُؤْمِنِينَ وَالْمُؤْمِنَـتِ ثُمَّ لَمْ يَتُوبُواْ

Verily, those who put into trial the believing men and believing women (by torturing them), and then do not turn in repentance (to Allah). (85: 10)

Al-Hasan Al-Basri, may Allah have mercy on him, said,

> "Look at this generosity and kindness! They killed His close friends but He still called them to repentance and forgiveness.''

There are many Ayat on this topic.

The Two Sahihs record the Hadith of Abu Sa`id, may Allah be pleased with him, from Messenger of Allah about the man who killed ninety-nine people.

Later on, he regretted it and asked a worshipper among the Children of Israel whether he could repent.

He told him no, so he killed him, thus completing one hundred.

Then he asked one of their scholars whether he could repent.

He said, "What is stopping you from repenting?'' Then he told him to go to a town where Allah was worshipped.

He set out for that town, but death came to him while he was on the road. The angels of mercy and the angels of punishment disputed over him, so Allah commanded them to measure the distance between the two towns; whichever he was closer to was the one to which he belonged. They found that he was closer to the town he was heading for, so the angels of mercy took him.

It was said that when he was dying, he moved himself (towards that town), and Allah commanded the good town to move closer to him and the other town to move away. This is basic meaning of the Hadith; we have quoted it in full elsewhere.

Ali bin Abi Talhah reported that Ibn Abbas, may Allah be pleased with him, commented on the Ayah:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ...

Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah, verily, Allah forgives all sins...''

Allah invites all to His forgiveness; those who claim that the Messiah is God, those who claim that the Messiah is the son of God, those who claim that `Uzayr is the son of God, those who claim that Allah is poor, those who claim that the Hand of Allah is tied up, and those who say that Allah is the third of three (Trinity). Allah says to all of these:

أَفَلاَ يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَّحِيمٌ

Will they not turn in repentance to Allah and ask His forgiveness For Allah is Oft-Forgiving, Most Merciful. (5:74)

And He calls to repentance the one who says something even worse than that, the one who says, `I am your Lord most high,' and says,

مَا عَلِمْتُ لَكُمْ مِّنْ إِلَـهٍ غَيْرِى

> "I know not that you have a god other than me.'' (28:38)

Ibn Abbas, may Allah be pleased with him, said,

> "Anyone who makes the servants of Allah despair of His mercy after this, has rejected the Book of Allah, but a person cannot repent until Allah decrees that he should repent.''

At-Tabarani recorded that Shutayr bin Shakal said, "I heard Ibn Mas`ud say,

> `The greatest **Ayah** in the Book of Allah is:
>
> اللَّهُ لاَ إِلَـهَ إِلاَّ هُوَ الْحَىُّ الْقَيُّومُ
>
> > Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists, (2:255)
>
> The most comprehensive **Ayah** in the Qur'an concerning good and evil is:
>
> إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالإْحْسَانِ
>
> > Verily, Allah enjoins justice and **Al-Ihsan**, (16:90)
>
> The **Ayah** in the Qur'an which brings the most relief is in Surah **Az-Zumar**:
>
> قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ...
>
> > Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah.''

And the clearest **Ayah** in the Qur'an about reliance on Allah is:

وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجاًوَيَرْزُقْهُ مِنْ حَيْثُ لاَ يَحْتَسِبُ

And whosoever has **Taqwa** of Allah, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. (65:2-3)

Masruq said to him; `You have spoken the truth.'''

Hadiths which tell us not to despair

Imam Ahmad recorded that Anas bin Malik, may Allah be pleased with him, said,

"I heard the Messenger of Allah, say:

وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَخْطَأْتُمْ حَتّى تَمْلَأَ خَطَايَاكُمْ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، ثُمَّ اسْتَغْفَرْتُمُ اللهَ تَعَالَى لَغَفَرَ لَكُمْ،

وَالَّذِي نَفْسُ مُحَمَّدٍبِيَدِهِ لَوْ لَمْ تُخْطِئُوا لَجَاءَ اللهُ عَزَّ وَجَلَّ بِقَوْمٍ يُخْطِئُونَ، ثُمَّ يَسْتَغْفِرُونَ اللهَ فَيَغْفِرُ لَهُم

By the One in Whose Hand is my soul, if you were to commit sin until your sins filled the space between heaven and earth, then you were to ask Allah for forgiveness, He would forgive you.

By the One in Whose Hand is the soul of Muhammad, if you did not commit sin, Allah would bring other people who would commit sins and then ask Allah for forgiveness so that He could forgive them.''

This was recorded only by Ahmad.

Imam Ahmad recorded that Abu Ayub Al-Ansari, may Allah be pleased with him, said, as he was on his deathbed,

"I have concealed something from you that I heard from the Messenger of Allah; he said:

لَوْلَا أَنَّكُمْ تُذْنِبُونَ لَخَلَقَ اللهُ عَزَّ وَجَلَّ قَوْمًا يُذْنِبُونَ، فَيَغْفِرُ لَهُم

If you did not commit sins, Allah would create people who would sin so that He could forgive them.''

This was recorded by Imam Ahmad; it was also recorded by Muslim in his Sahih, and by At-Tirmidhi.

Allah encourages His servants to hasten to repent, as He says:

وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ ...

And turn in repentance (and in obedience with true faith) to your Lord and submit to Him,

meaning, turn back to Allah and submit yourselves to Him.

... مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ (٥٤)

before the torment comes upon you, (and) then you will not be helped.

means, hasten to repent and do righteous deeds before His wrath comes upon you.

وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُم ...

And follow the best of that which is sent down to you from your Lord,

means, the Qur'an.

... مِّن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ (٥٥)

before the torment comes on you suddenly while you perceive not!

means, without you realizing it.

أَن تَقُولَ نَفْسٌ يَا حَسْرَتَى عَلَى مَا فَرَّطتُ فِي جَنبِ اللَّهِ ...

Lest a person should say: "Alas, my grief that I was undutiful to Allah...''

> means, on the Day of Resurrection, the sinner who neglected to repent and turn back to Allah will regret it, and will wish that he had been one of the righteous who obeyed Allah.

... وَإِن كُنتُ لَمِنَ السَّاخِرِينَ (٥٦)

and I was indeed among those who mocked.

> means, `my actions in this world were those of one who ridicules and makes fun, not of one who has firm faith and is sincere.'

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنتُ مِنَ الْمُتَّقِينَ (٥٧)

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ (٥٨)

Or (lest) he should say: "If only Allah had guided me, I should indeed have been among those who have **Taqwa** ''. Or he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good.''

> means, he will wish that he could go back to this world, so that he could do righteous deeds.

Ali bin Abi Talhah reported that Ibn Abbas, may Allah be pleased with him, said,

> "Allah tells us what His servants will say before they say it and what they will do before they do it. He says:
>
> وَلاَ يُنَبِّئُكَ مِثْلُ خَبِيرٍ
>
> > And none can inform you like Him Who is the All-Knower, (35:14)
>
> أَن تَقُولَ نَفْسٌ يَا حَسْرَتَى علَى مَا فَرَّطتُ فِي جَنبِ اللَّهِ وَإِن كُنتُ لَمِنَ السَّاخِرِينَ
>
> أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنتُ مِنَ الْمُتَّقِينَ

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ

Lest a person should say: "Alas, my grief that I was undutiful to Allah, and I was indeed among those who mocked.'' Or he should say: "If only Allah had guided me, I should indeed have been among those who have Taqwa.'' Or he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good.''

Imam Ahmad recorded that Abu Hurayrah said, "The Messenger of Allah said:

كُلُّ أَهْلِ النَّارِ يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ فَيَقُولُ: لَوْ أَنَّ اللهَ هَدَانِي فَتَكُونُ عَلَيْهِ حَسْرَةً، قال: وَكُلُّ أَهْلِ الْجَنَّةِ يَرَى مَقْعَدَهُ مِنَ النَّارِ فَيَقُولُ: لَوْلَا أَنَّ اللهَ هَدَانِي، قال: فَيَكُونُ لَهُ شُكْرًا

Each of the people of Hell will be shown his place in Paradise and he will say, "If only Allah had guided me!'' so it will be a source of regret for him.

And each of the people of Paradise will be shown his place in Hell and he will say, "If it were not for the fact that Allah guided me,'' so it will be a cause of thanks.''

It was also narrated by An-Nasa'i. When the sinners wish that they could return to this world so that they could believe the **Ayat** of Allah and follow His Messengers, Allah will say:

بَلَى قَدْ جَاءتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنتَ مِنَ الْكَافِرِينَ (٥٩)

Yes! Verily, there came to you My **Ayat** and you denied them, and were proud and were among the disbelievers.

meaning, `O you who regret what you did, My **Ayat** did come to you in the world, and My proof was established against you, but you rejected it and were too arrogant to follow it, and you were among those who disbelieved in it.'

وَيَوْمَ الْقِيَـمَةِ تَرَى الَّذِينَ كَذَبُواْ عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ

39:60 And on the Day of Resurrection you will see those who lied against Allah - their faces will be black.

أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ

Is there not in Hell an abode for the arrogant!

وَيُنَجِّى اللَّهُ الَّذِينَ اتَّقَوْاْ بِمَفَازَتِهِمْ لاَ يَمَسُّهُمُ السُّوءُ وَلاَ هُمْ يَحْزَنُونَ

39:61 And Allah will deliver those who have Taqwa to their places of success. Evil shall touch them not, nor shall they grieve.

The Consequences for Those Who tell Lies against Allah and for Those Who have Taqwa

Allah tells us that on the Day of Resurrection, some faces will be blackened and some will be whitened. The faces of those who followed splits and divisions will be blackened, and the faces of **Ahlus-Sunnah wal-Jama`ah** will be whitened.

Allah says here:

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ ...

And on the Day of Resurrection you will see those who lied against Allah,

meaning, by their claims that He had partners or offspring.

... وُجُوهُهُم مُّسْوَدَّةٌ ...

their faces will be black.

means, because of their lies and fabrications.

... أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ (٦٠)

Is there not in Hell an abode for the arrogant!

> means, is not Hell sufficient for them as a prison and humiliating final destination, because of their stubborn pride, arrogance and refusal to follow the truth

وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوا بِمَفَازَتِهِمْ ...

And Allah will deliver those who are those who have **Taqwa** to their places of success.

> means, because of what Allah has decreed for them of happiness and victory.

... لَا يَمَسُّهُمُ السُّوءُ ...

Evil shall touch them not,

> means, on the Day of Resurrection.

... وَلَا هُمْ يَحْزَنُونَ (٦١)

nor shall they grieve.

> means, the greater terror (of that Day) will not cause them grief, for they will be safe from all grief and removed from all evil, and they will attain all that is good.

اللَّهُ خَـلِقُ كُـلِّ شَىْءٍ وَهُوَ عَلَى كُلِّ شَىْءٍ وَكِيلٌ

39:62 Allah is the Creator of all things, and He is the Trustee over all things.

لَّهُ مَقَالِيدُ السَّمَـوَتِ وَالاٌّرْضِ

39:63 To Him belong the Maqalid of the heavens and the earth.

وَالَّذِينَ كَفَرُوا بِـَايَـتِ اللَّهِ أُوْلَـئِكَ هُمُ الْخَـسِرُونَ

And those who disbelieve in the Ayat of Allah, such are they who will be the losers.

قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِّى أَعْبُدُ أَيُّهَا الْجَـهِلُونَ

39:64 Say: "Do you order me to worship other than Allah O you fools!''

وَلَقَدْ أُوْحِىَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ

39:65 And indeed it has been revealed to you, as it was to those before you:

لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَـسِرِينَ

"If you join others in worship with Allah, surely your deeds will be in vain, and you will certainly be among the losers.''

بَلِ اللَّهَ فَاعْبُدْ وَكُن مِّنَ الشَّـكِرِينَ

39:66 Nay! But worship Allah, and be among the grateful.

Allah is the Creator and Controller, and associating others in worship with Him cancels out Good Deeds

Allah tells,

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ (٦٢)

Allah is the Creator of all things, and He is the Trustee over all things.

Allah tells us that He is the Creator, Lord, Sovereign and Controller of all things; everything is subject to His dominion, power and guardianship.

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ ...

To Him belong the **Maqalid** of the heavens and the earth.

Mujahid said,

> "**Maqalid** means `keys' in Persian.''
>
> This was also the view of Qatadah, Ibn Zayd and Sufyan bin `Uyaynah.

As-Suddi said: **لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ** (To Him belong the **Maqalid** of the heavens and the earth),

> "The treasures of the heavens and the earth.''

Both opinions mean that the control of all things is in the Hand of Allah, may He be blessed and exalted, for His is the dominion and to Him is the praise, and He is able to do all things.

He says:

... وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ ...

And those who disbelieve in the **Ayat** of Allah,

> meaning, His proof and evidence,

... أُوْلَئِكَ هُمُ الْخَاسِرُونَ (٦٣)

such are they who will be the losers.

قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِّي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ (٦٤)

Say:"Do you order me to worship other than Allah O you fools!''

The reason for the revelation of this **Ayah** was narrated by Ibn Abi Hatim and others from Ibn Abbas, may Allah be pleased with him, that the idolators in their ignorance called the Messenger of Allah to worship their gods, then they would worship his God with him. Then these words were revealed:

> قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِّي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ
>
> وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ (٦٥)

Say: "Do you order me to worship other than Allah O you fools!'' And indeed it has been revealed to you, as it was to those before you: "If you join others in worship with Allah, surely your deeds will be in vain, and you will certainly be among the losers.''

This is like the **Ayah**:

وَلَوْ أَشْرَكُواْ لَحَبِطَ عَنْهُمْ مَّا كَانُواْ يَعْمَلُونَ

> But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them. (6:88)

بَلِ اللَّهَ فَاعْبُدْ وَكُن مِّنْ الشَّاكِرِينَ (٦٦)

Nay! But worship Allah, and be among the grateful.

means, `you and those who follow you and believe in you should make your worship sincerely for Allah Alone, with no partner or associate.'

وَمَا قَدَرُواْ اللَّهَ حَقَّ قَدْرِهِ

39:67 They made not a just estimate of Allah such as is due to Him.

وَالاٌّرْضُ جَمِيعـاً قَبْضَـتُهُ يَوْمَ الْقِيَـمَةِ وَالسَّمَـوَتُ مَطْوِيَّـتٌ بِيَمِينِهِ

And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand.

سُبْحَـنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

Glorified be He, and High be He above all that they associate as partners with Him!

The Idolators did not make a just Estimate of Allah such as is due to Him

Allah states;

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ...

... وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّماوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ (٦٧)

They made not a just estimate of Allah such as is due to Him.

> means, the idolators did not give Allah His due when they worshipped others alongside Him. He is the Almighty, and there is none mightier than Him; He is the One Who is able to do all things; He is the Owner of all things and everything is under His control and power.

Mujahid said,

> "This was revealed concerning Quraysh.''

As-Suddi said,

> "They did not venerate Him as He deserves to be venerated.''

Muhammad bin Ka`b said,

> "If they had made a just estimate of Allah such as is due to Him, they would not have lied.''

Ali bin Abi Talhah reported that Ibn Abbas, may Allah be pleased with him, said: وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ (They made not a just estimate of Allah such as is due to Him),

> "These are the disbeliever who did not believe that Allah had power over them. Whoever believes that Allah is able to do all things, has made a just estimate of Allah such as is due to Him, and whoever does not believe that, has not made a just estimate of Allah such as is due to Him.''

Many Hadiths have been narrated concerning this **Ayah** and how it and other **Ayat** like it are to be interpreted and accepted without any attempts to twist or change the meaning.

Concerning the Ayah, وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ (They made not a just estimate of Allah such as is due to Him), Al-Bukhari recorded that Abdullah bin Mas`ud, may Allah be pleased with him, said,

> "One of the rabbis came to the Messenger of Allah and said, `O Muhammad! We learn that Allah will put the heavens on one finger, the earths on one finger, the trees on one finger, the water and dust on one finger, and the rest of creation on one finger, then He will say: I am the King.' The Messenger of Allah smiled so broadly that his molars could be seen, in confirmation of what the rabbi had said. Then the Messenger of Allah recited:
>
> وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ ...
>
> They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand.''
>
> Al-Bukhari also recorded this in other places of his Sahih.
>
> It was also recorded by Imam Ahmad and Muslim, and by At-Tirmidhi and An-Nasa'i in the (books of) Tafsir in their Sunans.

Abu Hurayrah, may Allah be pleased with him, said,

> "I heard the Messenger of Allah say:
>
> يَقْبِضُ اللهُ تَعَالَى الْأَرْضَ، وَيَطْوِي السَّمَاءَ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ مُلُوكُ الْأَرْضِ؟

Allah will grasp the earth and roll up the heavens in His Right Hand, then He will say: "I am the King, where are the kings of the earth.''"

This version was recorded only by Al-Bukhari;

Muslim recorded another version.

Al-Bukhari also recorded from Ibn Umar, may Allah be pleased with him that the Messenger of Allah said:

إِنَّ اللهَ تَبَارَكَ وَتَعَالَى يَقْبِضُ يَوْمَ الْقِيَامَةِ الْأَرَضِينَ عَلَى أُصْبُعٍ، وَتَكُونُ السَّموَاتُ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِك

On the Day of Resurrection, Allah, may He be blessed and exalted, will grasp the earth with one finger, and the heavens will be in His Right Hand, then He will say, "I am the King.''

This version was also recorded by Al-Bukhari.

It is recorded that Ibn Umar, may Allah be pleased with him, said,

"The Messenger of Allah recited this Ayah on the **Minbar** one day:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّماوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ (٦٧)

They made not a just estimate of Allah such as is due to Him. On the Day of Resurrection the whole earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!

The Messenger of Allah said while moving his hand forward and backward:

يُمَجِّدُ الرَّبُّ نَفْسَهُ: أَنَا الْجَبَّارُ، أَنَا الْمُتَكَبِّرُ، أَنَا الْمَلِكُ، أَنَا الْعَزِيزُ، أَنَا الْكَرِيم

> And the Lord will glorify Himself, saying "I am Compeller, I am the Proud, I am the King, I am the Mighty, I am the Most Generous.''

And the **Minbar** shook so much that we feared that the Messenger of Allah would fall.''

This was also recorded by Muslim, An-Nasa'i and Ibn Majah.

وَنُفِخَ فِى الصُّورِ فَصَعِقَ مَن فِى السَّمَـوَتِ وَمَن فِى الاٌّرْضِ إِلاَّ مَن شَآءَ اللَّهُ

39:68 And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills.

ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ

Then it will be blown another time, and behold they will be standing, looking on.

وَأَشْرَقَتِ الاٌّرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَـبُ وَجِـىءَ بِالنَّبِيِّيْنَ وَالشُّهَدَآءِ وَقُضِىَ بَيْنَهُم بِالْحَقِّ وَهُمْ لاَ يُظْلَمُونَ

39:69 And the earth will shine with the light of its Lord, and the Book will be presented, and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged.

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ

39:70 And each person will be paid in full of what he did; and He is Best Aware of what they do.

Allah tells us about the terrors of the Day of Judgement, with its mighty signs and terrifying upheaval.

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ إِلَّا مَن شَاء اللَّهُ ...

And the Trumpet will be blown and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills.

This will be the second trumpet-blast, which will cause people to die. By this trumpet-blast, everyone who is alive in the heavens and on earth will be caused to die, except for him whom Allah wills. Then the souls of the remaining creatures will be taken, until the last one to die will be the Angel of Death, and there will be left only the Ever Living, Eternal One, Who was there in the beginning and will be at the end, forever.

He will say three times, لِّمَنِ الْمُلْكُ الْيَوْمَ ("Whose is the kingdom this day''),

then He will answer Himself: لِلَّهِ الْوَحِدِ الْقَهَّارِ ("It is Allah's, the One, the Irresistible!'') (40:16)

`I am the One existing Alone, I subjugated all things and I decreed that all things must come to an end.'

Then the first one to be brought back to life will be Israfil, and Allah will command him to sound the Trumpet again. This will be the third trumpet-blast, the trumpet-blast of Resurrection.

Allah says:

... ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُم قِيَامٌ يَنظُرُونَ (٦٨)

Then it will be blown another time, and behold they will be standing, looking on.

means, after they have been bones and dust, they will come alive, looking at the terrors of the Day of Resurrection.

This is like the **Ayat**:

فَإِنَّمَا هِىَ زَجْرَةٌ وَحِدَةٌ فَإِذَا هُمْبِالسَّاهِرَةِ

But it will be only a single **Zajrah**, when behold, they find themselves alive. (79:13-14)

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلاَّ قَلِيلاً

On the Day when He will call you, and you will respond with His praise, and you will think that you have stayed (in this world) but a little while! (17:52)

and,

وَمِنْ ءَايَـتِهِ أَن تَقُومَ السَّمَآءُ وَالاٌّرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الاٌّرْضِ إِذَآ أَنتُمْ تَخْرُجُونَ

And among His signs is that the heaven and the earth stand by His command. Then afterwards when He will call you by a single call, behold, you will come out from the earth. (30:25)

Imam Ahmad recorded that a man said to Abdullah bin `Amr, may Allah be pleased with him,

"You say that the Hour will come at such and such time.''

He said, "I thought that I would not narrate to you anymore. All that I said was that after a little while you would see something of great importance.''

Abdullah bin `Amr, may Allah be pleased with him, said,

"The Messenger of Allah said:

يَخْرُجُ الدَّجَّالُ فِي أُمَّتِي فَيَمْكُثُ فِيهِمْ أَرْبَعِين

The **Dajjal** will emerge in my **Ummah** and he will stay among them for forty.

I do not know whether he said forty days or forty months or forty years or forty nights.

فَيَبْعَثُ اللهُ تَعَالَى عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، كَأَنَّهُ عُرْوَةُ بْنُ مَسْعُودٍ الثَّقَفِيُّ، فَيَظْهَرُ فَيُهْلِكُهُ اللهُ تَعَالَى، ثُمَّ يَلْبَثُ النَّاسُ بَعْدَهُ سِنِينَ سَبْعًا، لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ، ثُمَّ يُرْسِلُ اللهُ تَعَالَى رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَى أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيمَانٍ إِلَّا قَبَضَتْهُ، حَتَّى لَوْ أَنَّ أَحَدَهُمْ كَانَ فِي كَبِدِ جَبَلٍ لَدَخَلَتْ عَلَيْه

Then Allah will send \`Isa bin Maryam, peace be upon him, who resembles \`Urwah bin Mas\`ud Ath-Thaqafi, and he will prevail. Allah will destroy him (the **Dajjal**), then after that mankind will live for seven years with no enmity between any two people. Then Allah will send a cool wind from the direction of Ash-Sham, which will take the soul of every person who has even a speck of faith in his heart; even if one of them were to be inside the heart of a mountain, it would enter upon him.''

He said, "I heard it from the Messenger of Allah:

وَيَبْقَى شِرَارُ النَّاسِ فِي خِفَّةِ الطَّيْرِ وَأَحْلَامِ السِّبَاعِ، لَا يَعْرِفُونَ مَعْرُوفًا، وَلَا يُنْكِرُونَ مُنْكَرًا، قال: فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا تَسْتَجِيبُونَ؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ فَيَعْبُدُونَهَا، وَهُمْ فِي ذَلِكَ دَارَّةٌ أَرْزَاقُهُمْ، حَسَنٌ عَيْشُهُمْ، ثُمَّ يُنْفَخُ فِي الصُّورِ، فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَى لَهُ، وَأَوَّلُ مَنْ يَسْمَعُهُ، رَجُلٌ يَلُوطُ حَوْضَهُ فَيَصْعَقُ، ثُمَّ لَا يَبْقَى أَحَدٌ إِلَّا صَعِقَ، ثُمَّ يُرْسِلُ اللهُ تَعَالَى أَوْ يُنْزِلُ اللهُ عَزَّ وَجَلَّ مَطَرًا كَأَنَّهُ الطَّلُّ أَوِ الظِّلُّ شك نعمان فَتَنْبُتُ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يُنْفَخُ فِيهِ

أَخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ، ثُمَّ يُقَالُ: أَيُّهَا النَّاسُ هَلُمُّوا إِلى رَبِّكُمْ

وَقِفُوهُمْ إِنَّهُمْ مَّسْئُولُونَ

There will be left the most evil of people, as light as birds and with the hard hearts of wild predators. They will not recognize any good or denounce any evil.

Then **Shaytan** will appear to them and say, "Will you not obey me?''

Then he will command them to worship idols and they will worship them. At that time they will have ample provision and a good standard of living. Then the Trumpet will be blown, and no one will hear it but he will tilt his head to listen. The first one to hear it will be a man who is filling his water trough, and he will die when he hears it. Then there will be no one left who has not died.

Then Allah will send) -- or -- send down (rain like drizzle) -- or -- shade -- An-Nu`man (one of the narrators) was not sure of its wording (from which the bodies of the people will grow.

Then the Trumpet will be blown once more, and they will be standing, looking on. Then it will be said,

"O mankind, come to your Lord, **وَقِفُوهُمْ إِنَّهُمْ مَّسْئُولُونَ** (But stop them, verily, they are to be questioned), (37:24) Then it will be said,

أَخْرِجُوا بَعْثَ النَّارِ، قال: فيُقَالُ: كَمْ؟ فَيُقَالُ: مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَتِسْعَةً وَتِسْعِينَ، فَيَوْمَئِذٍ يُبْعَثُ الْوِلْدَانُ شِيبًا، وَيَوْمَئِذٍ يُكْشَفُ عَنْ سَاق

"Send forth the people of Hell.''

It will be said, "How many'?'

It will said, "From every thousand, nine hundred and ninety- nine.''

On that Day, children will be resurrected gray-haired, and on that Day the Shin will be laid bare.''

This was recorded by Muslim in his Sahih.

Al-Bukhari recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said:

مَا بَيْنَ النَّفْخَتَيْنِ أَرْبَعُون

Between the two blasts, there will be only forty.

They said, "O Abu Hurayrah, forty days?''

He, may Allah be pleased with him, said, "I do not know.''

They said, "Forty years?''

He said, "I do not know.''

They said, "Forty months?''

He said, "I do not know.''

وَيَبْلَى كُلُّ شَيْءٍ مِنَ الْإِنْسَانِ إِلَّا عَجْبَ ذَنَبِهِ فِيهِ يُرَكَّبُ الْخَلْق

Every part of a man will disintegrate apart from the root of his backbone, and out of that he will be created anew.

Allah's statement,

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا ...

And the earth will shine with the light of its Lord,

means, it will shine brightly on the Day of Resurrection when the Truth (Allah), may He be

glorified and exalted, manifests Himself to His creation, to pass judgement.

... وَوُضِعَ الْكِتَابُ ...

and the Book will be presented.

Qatadah said,

"The Book of deeds.''

... وَجِيءَ بِالنَّبِيِّينَ ...

and the Prophets will be brought forward,

Ibn Abbas, may Allah be pleased with him, said,

"They will bear witness against the nations, testifying that they conveyed the Message of Allah to them.''

... وَالشُّهَدَاء ...

and the witnesses,

means, witnesses from among the angels who record the deeds of all, good and evil alike.

... وَقُضِيَ بَيْنَهُم بِالْحَقِّ ...

and it will be judged between them with truth,

means, with justice.

... وَهُمْ لَا يُظْلَمُونَ (٦٩)

and they will not be wronged.

Allah says:

وَنَضَعُ الْمَوَزِينَ الْقِسْطَ لِيَوْمِ الْقِيَـمَةِ فَلاَ تُظْلَمُ نَفْسٌ شَيْئاً وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَـسِبِينَ

And We shall setup Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account. (21:47)

إِنَّ اللَّهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَـعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْراً عَظِيماً

Surely, Allah wrongs not even of the weight of a speck of dust, but if there is any good (done), He doubles it, and gives from Him a great reward. (4:40)

Allah says:

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ ...

And each person will be paid in full of what he did;

meaning, of good and evil.

... وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ (٧٠)

and He is Best Aware of what they do.

وَسِيقَ الَّذِينَ كَـفَرُواْ إِلَى جَهَنَّمَ زُمَراً حَتَّى إِذَا جَآءُوهَا فُتِحَتْ أَبْوَبُهَا

39:71 And those who disbelieved will be driven to Hell in groups till when they reach it, the gates thereof will be opened.

وَقَالَ لَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ ءَايَـتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَـآءَ يَوْمِكُمْ هَـذَا

And its keepers will say: "Did not the Messengers come to you from yourselves, reciting to you the Ayat of your Lord, and warning you of the meeting of this Day of yours?''

قَالُواْ بَلَى وَلَـكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَـفِرِينَ

They will say: "Yes,'' but the Word of torment has been justified against the disbelievers!

قِيلَ ادْخُلُوا أَبْوَبَ جَهَنَّمَ خَـلِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَـبِّرِينَ

39:72 It will be said: "Enter you the gates of Hell, to abide therein. And what an evil abode of the arrogant!"

How the Disbelievers will be driven to Hell

Allah informs,

وَسِيقَ الَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ زُمَرًا ...

And those who disbelieved will be driven to Hell in groups,

Allah tells us how the doomed disbeliever will be driven to Hell by force, with threats and warnings.

This is like the **Ayah**:

يَوْمَ يُدَعُّونَ إِلَى نَارِ جَهَنَّمَ دَعًّا

The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. (52:13)

which means, they will be pushed and forced towards it, and they will be extremely thirsty, as Allah says:

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَـنِ وَفْداً - وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وِرْداً

The Day We shall gather those who have **Taqwa** unto the Most Gracious, like a delegation. And We shall drive the criminals to Hell, in a thirsty state. (19:85-86)

When they are in that state, they will be blind, dumb and deaf, and some of them will be walking on their faces:

وَنَحْشُرُهُمْ يَوْمَ الْقِيَـمَةِ عَلَى وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا مَّأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا

and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire. (17:97)

... حَتَّى إِذَا جَاؤُوهَا فُتِحَتْ أَبْوَابُهَا ...

till when they reach it, the gates thereof will be opened.

means, as soon as they arrive, the gates will be opened quickly, in order to hasten on their punishment.

... وَقَالَ لَهُمْ خَزَنَتُهَا ...

And its keepers will say:

Then the keepers of Hell, who are stern angels, severe and strong, will say to them by way of rebuking and reprimanding:

... أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ ...

Did not the Messengers come to you from yourselves,

meaning, `of your own kind, so that you could have spoken to them and learned from them,'

... يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ ...

reciting to you the **Ayat** of your Lord,

means, `establishing proof against you that what they brought to you was true,'

... وَيُنذِرُونَكُمْ لِقَاء يَوْمِكُمْ هَذَا ...

and warning you of the meeting of this Day of yours,

means, `warning you of the evil of this Day.'

:

... قَالُوا بَلَى ...

They will say, "Yes",

meaning, the disbeliever will say to them that they did come to us and warn us and establish proof and evidence against us,'

... وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ (٧١)

but the Word of torment has been justified against the disbelievers!

means, `but we rejected them and went against them, because we were already doomed, as it was decreed that we would be, because we had turned away from the truth towards falsehood.'

This is like the **Ayat**:

... كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ

قَالُوا بَلَى قَدْ جَاءنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

... Every time a group is cast therein, its keeper will ask: "Did no warner come to you'' They will say: "Yes, indeed a warner came to us, but we denied him and said: `Allah never revealed anything; you are only in great error.''' And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!'' (67:8-10)

which means, they will feel regret and will blame themselves.

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِّأَصْحَابِ السَّعِيرِ

Then they will confess their sin. So, away with the dwellers of the blazing Fire! (67:11)

means, they are lost and doomed.

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ...

It will be said (to them): "Enter you the gates of Hell, to abide therein...''

means everyone who sees them and the situation they are in, will testify that they deserve the punishment.

These words are not attributed to any specific person, but they are said as an indication that the entire universe will bear witness that they deserve what they are suffering, in accordance with the judgement of the Most Just, the All-Knowing.

Allah says: **قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا** (It will be said (to them): "Enter you the gates of Hell, to abide therein...''),

meaning, `to stay there forever; you will never leave or depart.'

... فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ (٧٢)

And (indeed) what an evil abode of the arrogant!

means, `what an evil destiny and what an evil place to stay, because of your arrogance in this world and your refusal to follow the truth; this is what has led you to this, what an evil state and what an evil final destination!'

وَسِيقَ الَّذِينَ اتَّقَوْاْ رَبَّهُمْ إِلَى الّجَنَّةِ زُمَراً حَتَّى إِذَا جَآءُوهَا وَفُتِحَتْ أَبْوَبُهَا وَقَالَ لَهُمْ خَزَنَتُهَا

39:73 And those who had Taqwa will be led to Paradise in groups till when they reach it, and its gates will be opened and its keepers will say:

سَلَـٰمٌ عَلَيْكُـمْ طِبْتُمْ فَادْخُلُوهَا خَـٰلِدِينَ

"Salam `Alaykum (peace be upon you)! You have done well, so enter here to abide therein forever.''

وَقَـالُواْ الْحَـمْدُ للَّهِ الَّذِى صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الاٌّرْضَ

39:74 And they will say: "All the praises and thanks be to Allah Who has fulfilled His promise to us and has made us inherit the land.

نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَآءُ فَنِعْمَ أَجْرُ الْعَـمِلِينَ

We can dwell in Paradise where we will; how excellent a reward for the workers!''

The Believers will be taken to Paradise Here

Allah tells,

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ...

And those who had **Taqwa** will be led to Paradise in groups,

Allah tells us about the blessed believers, who will be taken to Paradise in groups, one group after another, starting with the best of them: those who are closest to Allah, then the most righteous, then the next best and the next best. Each group will be with others like them, Prophets with Prophets, the true believers with their peers, the martyrs with their counterparts, the scholars with their colleagues, every group composed of people of the same kind.

... حَتَّى إِذَا جَاؤُوهَا ...

till when they reach it,

means, when they arrive at the gates of Paradise, after passing over the **Sirat**, where they will be

detained on a bridge between Paradise and Hell, and any injustices that existed between them in this world will be settled until they have all been purified from sin through this trial. Then permission will be granted for them to enter Paradise.

It was recorded in the Hadith about the Trumpet that when the believers reach the gates of Paradise, they will consult one another as to who should ask permission for them to enter. They will ask Adam, then Nuh, then Ibrahim, then Musa, then `Isa, then Muhammad (may blessings and peace be upon them all). This is akin to what will happen in the arena of judgement, when they will ask for someone to intercede for them with Allah when He comes to pass judgement. This is to show the noble position of Muhammad above the rest of mankind in all situations.

In Sahih Muslim, it is reported that Anas, may Allah be pleased with him, said,

"The Messenger of Allah said:

أَنَا أَوَّلُ شَفِيعٍ فِي الْجَنَّةِ

I will be the first intercessor in Paradise.

According to the wording of Muslim:

وَأَنَا أَوَّلُ مَنْ يَقْرَعُ بَابَ الْجَنَّةِ

I will be the first one to knock at the gates of Paradise.

Imam Ahmad recorded that Anas bin Malik, may Allah be pleased with him, said,

"The Messenger of Allah said:

آتِي بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ فَأَسْتَفْتِحُ فَيَقُولُ الْخَازِنُ: مَنْ أَنْتَ؟ فَأَقُولُ: مُحَمَّدٌ قَالَ: فَيَقُولُ: بِكَ أُمِرْتُ أَنْ لَا أَفْتَحَ لِأَحَدٍ قَبْلَكَ

I will come to the gate of Paradise on the Day of Resurrection and will ask for it to be opened.

The gatekeeper will say, "Who are you?''

I will say "Muhammad.''

He will say, "I was told about you and that I was not to open the gate for anyone before you.''''

It was also recorded by Muslim.

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said,

"The Messenger of Allah said:

أَوَّلُ زُمْرَةٍ تَلِجُ الْجَنَّـةَ، صُوَرُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، لَا يَبْصُقُونَ فِيهَا، وَلَا يَمْتَخِطُونَ فِيهَا، وَلَا يَتَغَوَّطُونَ فِيهَا، آنِيَتُهُمْ وَأَمْشَاطُهُمُ الذَّهَبُ وَالْفِضَّةُ، وَمَجَامِرُهُمُ الْأَلُوَّةُ وَرَشْحُهُمُ الْمِسْكُ، وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ، يُرَى مُخُّ سَاقِهِمَا مِنْ وَرَاءِ اللَّحْمِ مِنَ الْحُسْنِ، لَا اخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ، قُلُوبُهُمْ عَلَى قَلْبٍ وَاحِدٍ، يُسَبِّحُونَ اللهَ تَعَالَى بُكْرَةً وَعَشِيًّا

The first group to enter Paradise will enter looking like the moon on the night when it is full. They will not spit there, or blow their noses, or defecate. Their vessels and combs will be of gold and silver, their censers will be of aloes wood and their sweat will be musk. Each of them will have two wives, the marrow of whose shin bones will be visible from beneath the skin because of their beauty. There will be no disputes between them and there will be no hatred; their hearts will be as if one heart. They will glorify Allah morning and evening.''

This was also recorded by Al-Bukhari and Muslim.

Al-Hafiz Abu Ya`la recorded that Abu Hurayrah, may Allah be pleased with him, said,

"The Messenger of Allah said:

أَوَّلُ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّذِينَ يَلُونَهُمْ عَلى ضَوْءِ أَشَدِّ كَوْكَبٍ دُرِّيَ فِي السَّمَاءِ إِضَاءَةً، لَا يَبُولُونَ، وَلَا يَتَغَوَّطُونَ، وَلَا يَتْفِلُونَ، وَلَا يَمْتَخِطُونَ، أَمْشَاطُهُمُ الذَّهَبُ، وَرَشْحُهُمُ الْمِسْكُ، وَمَجَامِرُهُمُ الْأَلُوَّةُ، وَأَزْوَاجُهُمُ الْحُورُ الْعِينُ، أَخْلَاقُهُمْ عَلَى خُلُقِ رَجُلٍ وَاحِدٍ، عَلَى صُورَةِ أَبِيهِمْ آدَمَ، سِتُّونَ ذِرَاعًا فِي السَّمَاءِ

The first group to enter Paradise will look like the moon on the night when it is full. They will be followed by a group which looks like the brightest star shining in the sky. They will not urinate or defecate or spit or blow their noses. Their combs will be of gold, their sweat will be musk and their censers will be of aloes wood. Their wives will be **Al-Hur Al-`Iyn**, and they will all look the same, as if they are one person in the image of their father Adam, sixty cubits tall.''

They (Al-Bukhari and Muslim) also produced this from the Hadith of Jabir.

It was reported that Abu Hurayrah, may Allah be pleased with him, said,

"The Messenger of Allah said:

يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي زُمْرَةٌ، هُمْ سَبْعُونَ أَلْفًا،تُضِيءُ وُجُوهُهُمْ إِضَاءَةَ الْقَمَرِ لَيْلَةَ الْبَدْرِ

A group of my **Ummah**, seventy thousand, will enter Paradise with their faces shining like the moon on the night when it is full.

Ukkashah bin Mihsan stood up and said, `O Messenger of Allah, pray to Allah to make me one of them.'

He said,

اللَّهُمَّ اجْعَلْهُ مِنْهُم

O Allah, make him one of them.

Then one of the Ansar stood up and said, `O Messenger of Allah, pray to Allah to make me one of them.'

He said,

سَبَقَكَ بِهَا عُكَّاشَة

Ukkashah has beaten you to it.''

This was recorded by (Al-Bukhari and Muslim).

This Hadith -- about the seventy thousand who will enter Paradise without being brought to account -- was also recorded by Al-Bukhari and Muslim from Ibn Abbas, may Allah be pleased with him, Jabir bin Abdullah, Imran bin Husayn, Ibn Mas`ud, Rifa`ah bin Arabah Al-Juhani and Umm Qays bint Mihsan -- may Allah be pleased with them all -- and also from Abu Hazim from Sahl bin Sa`d, may Allah be pleased with them, who said that the Messenger of Allah said:

لَيَدْخُلَنَّ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا أَوْ سَبْعُمِائَةِ أَلْفٍ آخِذٌ بَعْضُهُمْ بِبَعْضٍ، حَتَّى يَدْخُلَ أَوَّلُهُمْ وَآخِرُهُمُ الْجَنَّةَ، وُجُوهُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْر

Seventy thousand or seven hundred thousand of my **Ummah** will surely enter Paradise, holding on to one another, such that the first and last of them will enter Paradise together, with their faces looking like the moon on the night when it is full.''

... حَتَّى إِذَا جَاؤُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ (٧٣)

till when they reach it, and its gates will be opened and its keepers will say: "**Salam `Alaykum** (peace be upon you)! You have done well, so enter here to abide therein forever.''

This is a conditional sentence that is not complete. What it implies is that when they come

to the gates of Paradise the gates will be opened for them as a sign of honor, and the angelic gatekeepers will meet them with glad tidings, greetings of peace and praise. Unlike the gatekeepers of Hell who will meet the disbelievers with rebuke and reprimand, the believers will be filled with happiness and joy, each according to his degree of luxury and delights. What happens after this is not mentioned; it is left for the imagination to think of its dearest wishes and be filled with hope. It is known from the Sahih Hadiths that Paradise has eight gates.

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said,

"The Messenger of Allah said:

مَنْ أَنْفَقَ زَوْجَيْنِ مِنْ مَالِهِ فِي سَبِيلِ اللهِ تَعَالَى دُعِيَ مِنْ أَبْوَابِ الْجَنَّةِ، ولِلْجَنَّةِ أَبْوَابٌ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّان

Whoever spends a pair of something from his wealth for the sake of Allah, will be called from the gates of Paradise. Paradise has (several) gates. Whoever is among the people of prayer, will be called from the gate of Prayer; whoever is among the people of charity, will be called from the gate of Charity; whoever is among the people of **Jihad**, will be called from the gate of **Jihad**; whoever is among the people of fasting, will be called from the Gate of **Ar-Rayyan**.''

Abu Bakr said, `O Messenger of Allah, it does not matter from which gate one is called, but will anyone be called from all of them?'

He said,

نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُم

Yes, and I hope that you will be one of them.''

Something similar was also recorded by Al-Bukhari and Muslim.

It was reported from Sahl bin Sa`d, may Allah be pleased with him, that the Messenger of Allah said:

إِنَّ فِي الْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ، بَابٌ مِنْهَا يُسَمَّى الرَّيَّانَ، لَا يَدْخُلُهُ إِلَّا الصَّائِمُونَ

In Paradise there are eight gates; one of them is called **Ar-Rayyan**, and no one will enter it except those who fast.''

In Sahih Muslim, it is recorded that `Umar bin Al-Khattab, may Allah be pleased with him, said,

"The Messenger of Allah said:

مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبْلِغُ أَوْ فَيُسْبِغُ الْوُضُوءَ، ثُمَّ يَقُولُ:

أَشْهَدُ أَنْ لَا إِلهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،

إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةُ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ

There is no one among you who performs **Wudu**' and does it well, or -- amply --, then he says:

"I testify that there is none worthy of worship except Allah and that Muhammad is His servant and Messenger,''

but the eight gates of Paradise will be opened for him and he will enter through whichever one he wishes.''

We ask Allah to make us among its people.

The Width of the Gates of Paradise

In the Two Sahihs, it is reported from Abu Hurayrah, may Allah be pleased with him, in the lengthy Hadith about intercession (that the Prophet said):

فَيَقُولُ اللهُ تَعَالَى: يَا مُحَمَّدُ، أَدْخِلْ مَنْ لَا حِسَابَ عَلَيْهِ مِنْ أُمَّتِكَ مِنَ الْبَابِ الْأَيْمَنِ، وَهُمْ شُرَكَاءُ النَّاسِ فِي الْأَبْوَابِ الْأُخَرِ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ مَا بَيْنَ عِضَادَتَيِ الْبَابِ لَكَمَا بَيْنَ مَكَّةَ وَهَجَرٍ أَوْ هَجَرٍ وَمَكَّةَ وفي رواية مكة وبُصْرَى

Allah will say:

"O Muhammad, admit those of your **Ummah** who are not to be brought to account, through the right-hand gate, and they will be counted among those who will enter from other gates as well.''

By the One in Whose Hand is the soul of Muhammad, the distance between the two gateposts of the gates of Paradise is like the distance between Makkah and Hajar -- or Hajar and Makkah.''

According to another report: (between Makkah and Busra).

It was recorded in Sahih Muslim from `Utbah bin Ghazwan that (the Prophet) gave them a speech in which he told them that the distance between the two gateposts of Paradise was the distance of a forty-year journey, but there would come a day when they would be packed with crowds of people.

Allah says, وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ (and its keepers will say: "**Salam `Alaykum** (peace be upon you)! You have done well,'')

meaning, `your deeds and words were good, and your efforts were good, and your reward is good.'

The Messenger of Allah issued commands during some of his military campaigns that it should be shouted out to the Muslims:

إِنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ وفي رواية مؤْمِنَة

"No one enters Paradise except a Muslim soul, or, according to one report, (A believing soul.)''

Allah says, فَادْخُلُوهَا خَالِدِينَ (so enter here to abide therein forever),

means, to dwell therein, never seeking any change.

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ ...

And they will say: "All the praises and thanks be to Allah Who has fulfilled His promise to us...''

means, when the believers see the great reward and splendors, blessing and grand generosity, they will say, الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ (All the praises and thanks be to Allah Who has fulfilled His promise to us), meaning,

`the promise which He made to us through His Messengers who called us to this in the world.'

رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَى رُسُلِكَ وَلاَ تُخْزِنَا يَوْمَ الْقِيَـمَةِ إِنَّكَ لاَ تُخْلِفُ الْمِيعَادَ

Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) promise. (3:194)

وَقَالُواْ الْحَمْدُ لِلَّهِ الَّذِى هَدَانَا لِهَـذَا وَمَا كُنَّا لِنَهْتَدِىَ لَوْلا أَنْ هَدَانَا اللَّهُ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ

and they will say: "All the praises and thanks be to Allah, Who has guided us to this, and never could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord came with the truth.'' (7:43)

and,

وَقَالُواْ الْحَمْدُ للَّهِ الَّذِى أَذْهَبَ عَنَّا الْحَزَنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ

الَّذِى أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ لاَ يَمَسُّنَا فِيهَا نَصَبٌ وَلاَ يَمَسُّنَا فِيهَا لُغُوبٌ

And they will say: "All the praises and thanks be to Allah Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds). Who, out of His grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us.'' (35:34-35)

... وَأَوْرَثَنَا الْأَرْضَ ...

and has made us inherit the land.

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

And indeed We have written in **Az-Zabur** after **Adh-Dhikr** that My righteous servants shall inherit the land. (21:105)

they will say:

... نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاء ...

We can dwell in Paradise where we will,

meaning, `wherever we want, we can settle; how excellent a reward for our efforts.'

In the Two Sahihs, it was reported in the story of the **Mi`raj** which was narrated by Anas bin Malik, may Allah be pleased with him, that the Prophet said:

أُدْخِلْتُ الْجَنَّةَ، فَإِذَا فِيهَا جَنَابِذُ اللُّؤْلُؤِ، وَإِذَا تُرَابُهَا الْمِسْكُ

I was admitted into Paradise where I saw that its domes were pearls and its soil was musk.''

... فَنِعْمَ أَجْرُ الْعَامِلِينَ (٧٤)

how excellent a reward for the workers!''

وَتَرَى الْمَلَـئِكَةَ حَآفِّينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِىَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ

39:75 And you will see the angels surrounding the Throne from all round, glorifying the praises of their Lord. And they will be judged with truth. And it will be said,

الْحَمْدُ لِلَّهِ رَبِّ الْعَـلَمِينَ

"All the praises and thanks be to Allah, the Lord of all that exits.''

Allah tells,

وَتَرَى الْمَلَائِكَةَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ...

And you will see the angels surrounding the Throne from all round, glorifying the praises of their Lord.

Allah tells us how He will pass judgement on the people of Paradise and Hell, and put each of them in the place fitting for him and for which he is suited; this is justice from Him and He is never unjust.

Then He tells us of His angels who surround His majestic Throne, glorifying the praises of their Lord, extolling and magnifying Him, and declaring Him to be above any shortcomings or injustice whatsoever, for He has passed judgement in the fairest and most just manner.

He says:

... وَقُضِيَ بَيْنَهُم ...

And they will be judged,

meaning, all of creation.

... بِالْحَقِّ ...

with truth.

Then He says:

... وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٧٥)

And it will be said,

"All the praises and thanks be to Allah, the Lord of all that exits.''

> meaning, all of creation, whether animate or inanimate, will speak words of praise to Allah, the Lord of all that exists, for His wisdom and justice. These words are not attributed to any specific speaker, which indicates that the whole of creation will testify to His praise.

Qatadah said,

> "Allah began His creation with praise, as He said,
>
> الْحَمْدُ لِلَّهِ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ
>
> All praises and thanks be to Allah, Who created the heavens and the earth (6:1).
>
> and He ended it with praise, as He says:
>
> ... وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
>
> And they will be judged with truth. And it will be said, "All the praises and thanks be to Allah, the Lord of all that exists.''.''

This is the end of the Tafsir of Surah **Az-Zumzr**. All praise and thanks are due to Allah and in Him is all strength and protection.